

A
DEFENCE
OF THE
Doctrine of Iustification,
BY
FAITH IN JESUS CHRIST
SHEWING,
True Gospel-Holiness flows from Thence.

OR,
M^r. FOWLER'S Pretended Design of
CHRISTIANITY,
Proved to be nothing more then to trample
under Foot the Blood of the Son of God,
and the Idolizing of Man's own Righte-
ousness.

AS ALSO,
How while he pretends to be a Minister of the Church of
England, he overthroweth the wholesom Doctrine contained
in the 10th. 11th. and 13th. of the Thirty Nine Articles of the
same, and that he falleth in with the Quakers, and Romanists,
against them.

By JOHN BUNYAN.

D. beloved indeed of men, but chosen of God, and precious, 1 Pet. 2.

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Temple-Bar.

1673.

A Premonition to the Reader.

Gentle Reader,

That thou mayest not be tired with longing to know what Errors, and Doctrines *Destructive to Christianity*, Mr. *Foster*, in his *Feigned* design of Christianity, hath presented the World withal; and that thou mayest even in the *Entry*, see that which more fully is shewn in the *House*: Namely, of the Contradiction that is in his Book, to the wholesome Doctrine of the Church of England, while he stands a Minister of the same, I have thought convenient, instead of an Epistle, to present thee with those Doctrines contained in his; and that are refuted by the Book that thou hast in thy hand. The which also, I hope, will be a sufficient Apologie for this my undertaking.

His Doctrines are these.

1. *That the First Principles of Morale, those First written in Adam's Heart, and the Unchangeable, the Indispensable, and Fundamental Principles or Doctrines of the Gospel*, Pag. 8, 281, 282. **2.** *That these First Principles, are to be followed Principally; as they are made known to us, by the Diseases of Humane Nature; and that this obedience, is the first, and best sort of obedience, we Christians can perform*, Pag. 8, 9, 10. **3.** *That there is such a thing as a soundness of Sense, and the purity of Humane Nature in the World*, Pag. 6. **4.** *That the Law, in the first Principles of it, is far beyond, and more obliging on the hearts of Christians, than is that of coming to God by Christ*, Pag. 7, 8, 9, 10. **5.** *That the Precept of coming to God by Christ, &c. is in its own Nature, a thing indifferent; and absolutely considered, neither good nor evil*, Pag. 7, 8, 9. **6.** *That Christ's great Errand, in coming into the World, was to put us again in Possession of the Holiness we had lost*, P. 12. **7.** *That John the Baptist, the Angel that was sent to Zecharias, and Mary, Preached this Doctrine; and so also did Malachy the Prophet*, Pag. 13. **8.** *That Christ by saving us from Sin, is meant, not first, his saving us from the punishment, but from the Filth, and from the punishment, as a Consequence of that*, Pag. 14, 15. **9.** *That Christ's Work, when he was come, was to establish O N L Y and inward Real Righteousness*, Pag. 16. **10.** *That Christ's fulfilling the Law FOR US, was by giving more perfect, and lighter instances of Moral Duties, than were before expressly given*, Pag. 17. **11.** *That Christ's Doctrine, Life, Actions, Miracles, Death, Resurrection, Ascension,*

A Premonition to the Reader.

and coming again to Judgement, is all Preached to establish us in this Right-
 eousness, Chap. 2, 3, 4, 5, 6, 7, 8. 12. That it is not possible a wicked
 man should have God's Pardon, Pag. 119. 13. That it is impossible Christ's
 Righteousness should be imputed to an Unrighteous Man, Pag. 120. 14. And
 that if it were, he boldly affirms, it would signifie as little to his happiness, while
 he continueth so, as would a Gorgeous and Splendid Garment, to one that is
 almost starved, Pag. 120. 15. For God to Justifie a Wicked man, &c. would
 far more disparage his Justice and Holiness, then advance his Grace and Kind-
 ness, Pag. 130. 16. He saith, Men are not Capable of God's pardoning
 Grace, till they have truly repented them of all their Sins, Pag. 130. 17. The
 Devils, saith he, have a large measure of these Attributes of God, as his Power,
 Knowledge, &c. Pag. 124. 18. That Christ did himself perform, as our example,
 what ever he required of us to do; Yea, That he trod, himself E V E R Y
 step of our Way to Heaven, Pag. 148. 19. The Salvation of Christ, First,
 Consists in curing our Wounds, (our Filth.) And Secondarily, In freeing us
 from the Smart, Pag. 216. 20. That pardon doth not so much Consist in
 Remission, as in healing; to wit, our filth, Pag. 216. 21. Faith Justifieth,
 A S it includeth true Holiness in the Nature of it; it Justifieth A S it doth
 S O, Pag. 221. 22. That Faith which Intitles a Sinner to so high a Pri-
 viledg as that of Justification, must needs be such as complyeth with A L L
 the purposes of Christ's coming into the world, &c. And it is no less necessary
 that it should Justifie A S it doth T H I S, Pag. 222. 23. He wonders
 that any Worldly man should be so difficultly perswaded, to embrace T H I S ac-
 count of Justifying Faith, Pag. 222. 24. There can be no pretence for a man,
 to think that Faith should be the condition or instrument of Justification; as it
 complyeth with, only the Precept of relying on Christ's Merits for the obtaining
 of it, Pag. 223. 25. It is, saith he, As clear as the Sun at Noon-day, that
 obedience to the other Precepts must go before obedience to this, Pag. 223. 26. He
 shall be his Apollo, that can give him a sufficient reason, why Justifying Faith
 should consist in Recombancy and Reliance on Christ's merits for the pardon of
 Sin, Pag. 224. 27. He will take the boldness to tell those who are displeased
 with this account of Justifying Faith, that in his opinion it is impossible they
 should O N C E think of another, Pag. 225. 28. The Impetration of
 Christ's Righteousness, Consisteth in dealing with sincerely Righteous Persons, as
 if they were perfectly so; &c. Pag. 225. 29. The rand intent of the Gospel
 is, to make us partakers of inward real Righteousness; and it is but Secondary,
 that we should be accepted as before, Pag. 226. 30. It is not possible (he
 saith) that any other notion of this Doctrine should have truth in it, Pag. 226.
 31. Whatsoever is commanded by the customs of the place we live in, or com-
 manded by Superiours, or made by A N Y circumstance convenient to be done,

A Premonition to the Reader.

our Christian liberty consisteth in that we have leave to do them, Pag. 242. 32. For our resuffering to comply with these, can hardly proceed from any thing, then a proud affection of singularity, or at best from Superstitious Scrupulosity, Pag. 242. 33. Those Ministers hinder the design of Christianity, that Preach up free Grace, and Christian Privileges *OTHER WAYS* than as Motives to obedience, and that scarce ever insist upon any other Duties than those of believing, laying hold of Christ's Righteousness, applying the Promises, &c. Pag. 262. 34. But to make the Christian Duties to consist either wholly or *MOSTLY* in *THESE*, &c. is the way effectually to harden Hypocrites, Pag. 262. 35. Those Ministers do nothing less than Promote the design of Christianity, that are never in their Element but when they are talking of the irrespectiveness of God's Decrees, the absolute promises, the utter Disability, and perfect Impotency of Natural men, to do any thing towards their own Conversion, Pag. 262. 36. He is the only Child of Abraham, who in the purity of his heart obeyeth those substantial Laws, that are by God imposed upon him, Pag. 283. 37. There is *NO* Duty more affectionately commanded in the Gospel, then that of Alms-giving, Pag. 284. 38. It is impossible we should not have the design of Christianity accomplished in us, &c. if we make our Saviour's most excellent life the Pattern of our lives, Pag. 296. 39. To do well is better then believing, Pag. 299. 40. To be imitators of Christ's Righteousness even of the Righteousness we should rely on, is contended by Mr. Fowler, more noble, then to rely thereon, or trust thereto, Pag. 300.

Reader,

I Have given thee here but a taste of these things; and by my Book but a brief reply to the Errors that he by his hath devulged to the World: Ai, though many more are by me reflected then the 40 thou art here presented with.

God give thee eyes to see, and an heart to shun and escape all these things that may yet come to pass, for hurt, and to stand before the Son of Man.

Thus hoping that this short taste may make Mr. Fowler ashamed, and thee receive satisfaction, touching the truth and state of this Man's Spirit and Principles; I rest,

Thine to serve thee in the Gospel of Christ.

From Prison, the 27. of the
12 Month. 1671.



J. Banyan.



A
D E F E N C E

Of the Doctrine of
J U S T I F I C A T I O N

By Faith in Jesus Christ;
Proving
That Gospel-Holiness flows from thence, &c.



Having heard of your Book, Entitled, *The Design of Christianity*; and in that was contained such Principles, as gave just offence to Christian ears, I was desirous of a view thereof, but from my sight of things I might be the better able to judge. But I could not obtain it till the 23rd of this 11th Month, which was too soon for you Sir, a pretended Minister of the Word; so wisely to expole to publick view, the perverseness of your heart in Principles diametrically opposite to the simplicity of the Gospel of Christ. And had it not been for this consideration, that it is not too late to oppose upon this bump, (such as endanger the Souls of thousands) I had said by this answer was nothing out of season.

A Defence of the Doctrine of Justification, &c.

Two things are the Design of your Book.

1. To assert, and justify, such thing which you call inward, shall righteousness, and Holiness.
2. To prove, That the whole, the grand, the only, and ultimate design of the Gospel of Christ, is to begin, and perfect this righteousness.

Into the truth, or untruth, of both these, as briefly as I may, I shall at this time inquire.

First, Therefore, a little to examine the nature of your Holiness and Righteousness, as your self hath described the same.

It is (say you) so sound a complexion of Soul, as maintains in life & vigour, whatsoever is essential to it; & suffereth not any thing unnatural to mix with that which is due; By the force and power whereof, a man is enabled to behave himself as a Creature indwelt with a principle of reason; keeps his supreme faculty in its throne, brings into due subjection all his inferior ones; his sensual imagination, his passions, &c. by which Holiness is maintained.

You add farther,

It is the purity of the humane nature, engaging those in whom it resides, to demean themselves suitably in that state in which God hath placed them; and not to act unbecomingly in any position, circumstance or relation. You say moreover,

It is a Divine, or God-like nature, deriving as being a participation of the divine essence, and consequently of the divine attributes; and which nature is capable to be of essential difference of good and evil. page 6.

Farther, You call it a principle or habit of Soul, originating in the nature of humane nature. page 8. M. dir.

It is a disposition and temper of the inward man, as powerfully inclining to regard, and intend, in submission to imitate and adhere to; to be attended by, and made up of good nature, life, and those practical principles, that are made known by revelation, nature, or the use of reason. page 10. Which in conclusion you call that holiness which already we have lost. page 11. words.

Thus Sir is your holiness, by you described, which holiness you over to that, which is the great and only design



A Defence of the Doctrines of Justification

of Christ to promote both by his life and glorious Gospel.

To take therefore your description in pieces, if happily there may be found any, but ~~unhappy~~ therein.

It is (say you) *a healthful complexion of Soul; the purity of the humane Nature, &c.*

Rom. 7. 14.

Answer. These are but words; there is no such thing as the purity of our Nature, *abstract* and *distinct* from the *filial* pollution that dwelleth in us. 'Tis true, a man may talk of, and by Argument distinguish between Nature and sin; but that there is such a Principle in man (since Adam fell) a Principle by which he may act, or that Christ's whole Gospel-design is, the *helping forward* such a Principle, is altogether without Scripture or reason. There is no man by Nature, that

isa 1. 6.

Tit. 1. 15.

Ephes. 4. 18.

isa. 59. 6, 7, 8.

9. 10.

that hath any soundness in him, *or* neither in Soul or Body; his understanding is darkened, his Mind and Conscience is defiled, his Wills perverted and obstinate: *There is no soundness in his going.* Where now is the sound and healthful complexion of Soul? Let the best come to the best, when we have mustered up all the excellencies of the Soul of man, as man, shall nought we find there; but the same, the blind, the defiled, the obstinate and mislead faculties thereof. And never think to evade me by saying, the *Gifts* of the Spirit of God are put for with thee: you have nothing to do; your Doctrine is, *the sound Complexion of Soul, the purity of the humane Nature, a habit of Soul, and the habit is not lost in Adam*, things a great way off from the Spirit of Grace, or the gracious workings of the Spirit. You talk indeed of a *Divine* or *Godlike* Nature, but this is still the same with your *pure humane Nature*, or with your *sound Complexion*, or *habit of Soul*; and to most either respect man, is he who is created in the *Image* or *likeness* of God; or else you have palpable contradiction in this your description. But it must be concluded, that the *Divine Nature* you talk of, is that, and no other, *the purity of the humane Nature*, or your feigned *purity* thereof; because you make it by your words the self same; *it is the purity of the humane Nature, it is a Divine or Godlike Nature.*

But you proceeded to tell us of a *Degree*; it is so found and established a complexion or temperature of the faculties, qualities or virtues of Soul, *as maintains in life and vigor, what*

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First, Therefore, a little to examine the nature of your Holiness and Righteousness, as your self hath described the same.

It is (say you) so sound a complexion of Soul, as maintains in life & vigour, whatsoever is essential to it; & suffereth not any thing unnatural to mix with that which is so: By the force and power whereof, a man is enabled to behave himself as a Creature indured with a principle of reason; keeps his supreme faculty in its throne, brings into due subjection all his inferior ones; his sensual imagination, his passions, &c. &c.

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It is the purity of the humane nature, engaging those in whom it resides, to demean themselves suitably in that state in which God hath plac'd them; and not to all disobedience in any condition, circumstances or relation. You say moreover,

It is a Divine, or God-like nature, causing an inward conformity with the affections comply with the moral law; and which is more agreeable to the essential, and not to the differences of good and evil. page 6.

Farther, You call it a principle or habit of Soul, or inward quality of humane nature. page 8.

As disposition and temper of the inward man, as powerfully inclining to regard, and adhere to righteousness to improve and adhere to; to be attended by, and made the government of, all these practical principles, that are made subordinate by revelation, nature with the use of reason. page 10. Within conclusion you call this holiness which already we have seen. page 10.

Thus Sir is your holiness, by you described, which holiness you over is that, which is the great and only design



A Defence of the Doctrine of Justification

of Christ as promore both by his life and glorious Gospel.

To take therefore your description in pieces, if happily there may be found *any*, but *none* therein.

It is (say you) *an* *unhealthy* complexion of Soul; by purity of the human Nature, &c.

Answer. These are but words; there is no such thing as the purity of our Nature, *abstract* and *distinct* from the *filial* pollution that dwelleth in us. 'Tis true, a man may talk of, and by Argument distinguish between Nature and sin; but that

there is such a Principle in man (since Adams fall) a Principle by which he may act, or that Christ's whole Gospel-design is, the *helping forward* such a Principle, is altogether without Scripture or reason.

There is no man by Nature, that hath any soundness in him, we, neither in Soul or Body, his understanding is darkened, his Mind and Conscience is defiled, his Walls perverted and obstinate: *There is no soundness in his going.*

Where now is the sound and healthy complexion of Soul? Let the best come to the best, when we have mustered up all the excellencies of the Soul of man, as man shall nought we find there, but *brutish*, the blind, the defiled, the obstinate and mislead faculties thereof.

And never think to evade me by saying, the *Graces* of the Spirit of God are pure: for with them you have nothing to do; your Doctrine is of the *sound* *Complexion* of Soul, *the* *purity* of the *human* *Nature*, a *habit* of Soul, and *de* *habit* *is* *we* *lost* *in* *Adam*, things a great way off from the Spirit of Grace, or the gracious workings of the Spirit.

You talk indeed of a *Divine* or *Godlike* Nature, but this is still the same with your pure *human* Nature, or with your *sound* Complexion, or *habit* of Soul; and so must either respect man, as he was Created in the Image or likeness of God, or else you have a palpable contradiction in this your description.

But it must be concluded, that the *Divine* Nature you talk of, is that, and no other, *than* the *liberty* of the *human* Nature, or your feigned *purity* thereof; because you make it by your words the self same, *is* *the* *purity* of the *human* *Nature*, *is* *a* *Divine* or *Godlike* *Nature*.

But you proceeding to tell us of a Degree, it is so found and healthy a complexion or temperature of the faculties, qualities or virtues of Soul, *a* *minimum* in life and vigor, *what*

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Rom. 7. 14.

Isa. 1. 6.

Tit. 1. 15.

Ephes. 4. 18.

Isa. 59. 6, 7, 8.

9. 10.

seem to offend in it, and yet it is not any thing unnatural to mix with that which is so.

Ans. As was said before, there is no fondness of Soul in man, as man, and no such thing as a purity of our Nature, which is from that which is in it, then where shall we find so healthful a complexion, or temperature of Soul as to maintain in life and vigour whatsoever is essential to it, and that suffereth not any thing unnatural to mix with that which is so.

Rom. 3.

But let us take Paul's definition of a man. There is no high reason, nor any one, there is none that understandeth; there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no one. Their throat is an open Sepulchre; with their Tongues they have used deceit, the poison of Asps is under their lips; whose Mouth is full of cursing and bitterness; their feet are swift to shed blood, destruction and misery are in their way; and the way of Peace they have not known; there is no fear of God before their eyes. I therefore give you this of Paul, the story of his own; because it is the soundest complexion of Soul, than the Holy Ghost himself could draw. Here is now no purity of the humane Nature, nor such sound complexion of Soul as can keep it self from mixing with that which is contrary to it self. And now, that this is the state of all men, and that as they stand on themselves before God; Wherefore together, when, when, when, all the men in the World, take them in their most particular, or with all the purity of humanity, which they can make, and remember, they still will be unprofitable, and so must come short of doing good, that every man might be happy, and all the world become guilty before God, ver. 12.

3. But proceeding, you say, that this complexion is so forcible as to keep his suppers freely (I suppose you mean the Conscience) in its Threats, and that brings in the subjection all his inward ones as namely his sensual imaginations, brutish passions and affections.

Ans. These words suppose that it is within the power of a mans own Soul, always to keep sin out of it self, and so golt out of the Conscience; albeit the Scripture saith, that both the mind and it are defiled with the filth of sin, in all who ever do not believe the Gospel, with which belief this description melleth not.

2. 17.

2. They

A Defence of the Doctrine of Justification

They suppose that the Conference is perfectly clear and light, when the Scriptures say they have the understanding darkened, yea and further, in despite of these your sayings of the sound complexion of Soul, of the purity of humane Nature, and of this supreme faculty, the Scriptures teach *that man in his best estate is altogether unable, that they are darkness and night, &c.*

Eph. 4: 18, 19.
Thcf. 5.
Pfal. 39: 5.

Yes, say you, this sound complexion brings into due subjection
all his inferior ones.

Ans. Here seems to be a contradiction to the former part of this description, viz, to the Nature of the Soul it self, for you say, before it suffered no such thing as nature to mix it self therewith, when yet here you seem to suggest that part I say, even part of it self is disobedient and rebellious; *(Driving into subjection all his inferior ones)*.

It brings into the subject.

Ans. *Das Subj. tion* is such as is everlasting, universal, perfect in Nature, kind and manner, such as the most righteous, perfect, comprehensive Law, or Commandment, and not object against, or find fault therewith. Here's a Soul here's a pure humane Nature; here are pure dictates of a brutish beastly man, that neither knows himself nor has title of, the Word of God. *But there is a Generation that are not in their own Eyes, yet are not washed from their filthiness.*

Pro: 20-113

1. The first of these is the *Principle of the*
 2. *Principle of the*

Ans. That is, *only* in *name* at all; for there is no such thing in any man in this world; *no* *sanctity* of *human* *Nature*; we are all *unwilling*, and *where* *can* *bring* *a* *truly* *good* *man* *an* *angel* *or* *no* *no*. Again, *what* *is* *man* *that* *he* *should* *be* *clean* *or* *be* *that* *is* *born* *of* *a* *woman*, *what* *he* *should* *bring*. There are therefore expressions without the Testimony of the Word, arising from your own *phantasy*.

1sa. 64: 61.
Job 15: 242

Is a Divine or Godlike Nature, of a divine and a divine nature. Thus you see from all that is said in the first of the likeness of God that was in our first Creation, before we sinned; but that similitude being at best but created and since most unspeakably defiled, defaced and polluted with sin; there is now, no more in the heart of man, as there was in the

likeness and similitude of God to be found, no such *any* Divine or Godlike Nature to be found, as you imagine.

But having thus stated your holiness in its Nature and essence, you come in the next place to tell us under what considerations it moveth a person to act, also by what Rules and Laws it squareth its acts and doings.

First by or under what considerations it acts, and these you scatter here and there in this your description of holiness, under these heads.

First, *To act as becomes a Creature indued with a principle of reason*, saying the state or place in which God hath set him; approving of, affecting and complying with the Eternal Laws of righteousness, *Page 6.* which eternal Laws in *Page 8.* you call the Divine moral Laws, *those that were first written in the hearts of men, and originally the dictates of humane Nature, &c.*

Secondly, *To do these, from truly generous Motives and Principles, Page 7.* such as these, *to do what is just, &c.*

Because it is most highly becoming all reasonable Creatures (you might also have added, and those unreasonable) to obey God in every thing (within their Spheres) and as much as becoming them to disobey him, Page 8.

Because it is a base thing to do unjustly, Page 11.

Now a little to touch upon all these, and then to proceed to what is behind.

First, *To act and do the things of the moral Law, but as Creatures indued with a Principle of Reason, is but to do things in our Sphere as Men, as the Beast, the Hog or Horse doth things in his, as a Beast which heet best, if it could be taught, to act but as pure naturals, which state of man is at infinite distance from that, in which it is by God expected, the man must act, that doth ought that is pleasing in his sight. For*

First, The qualification and consideration by you propounded, is that which is in *all* men, in men simply as men, they being reasonable Creatures, and somewhat, though quosome what capable of acting as such.

Secondly, This qualification is not only so, but *if* men reason it of the Man himself, even that which is as *essential* to him, as is his being Created or made, on

Thirdly

A Defence of the Doctrine of Justification

8

Thirdly, The Law also, which you call Divine, Moral and Eternal is that which is naturally seated in the Heart, and as you your self expreis it, is originally the Diseases of humane Nature, or that which Mankind doth naturally assent to, Page 11.

Now I say, that a man cannot by these Principles, and these qualifications, please the God of Heaven, is apparent.

1. Because none of these are Faith, but without Faith it is impossible to please him, Heb. 11. 6.

2. Because none of these is the Holy Ghost, but there is nothing accepted of God, under a New Testament consideration, but those which are the fruits of the Spirit, Gal. 5. 22.

3. The Man and Principles you have stated, may be such as are utterly Ignorant of Jesus Christ, and of all his New Testament things as such: But the Natural man receiveth not the things of the Spirit of God (the things of his New Testament) for they are foolishness to him, neither can he know them, because they are spiritually discerned, 1 Cor. 2. 14.

4. Your qualifications and considerations, know nothing at all of the adoption of Sons, and of our acting and doing our Duty, as such. You only content your self to rest within the confines of the humane Nature, acts of reason, as men or Creatures only, or in their supposed pure, natural Principles.

And Sir, a little by way of digression, I will tell you also of our truly Christian righteousness, both as to its *original* or first Principle, and also how, or under what capacity it our the Person that is acted by it.

First, The Principle which is laid within us, it is not the purity of the humane Nature, but of the Holy Ghost it self, which we have of God received, by believing in the Son of God, a principle as far above yours of Humanity, as is the Heavens above the Earth: yours being but like those of the first Adam, but ours truly those of the second. As to the Earthly, such are those that are Earthly; and as to the Heavenly, such are those that are Heavenly, 1 Cor. 15.

Now whosoever hath not this Principle, although he be a Creature, and also have the Diseases of the humane Nature, yet, and also follows them, yet he is not Christs: If any man have.

Rev. 8, 9:

Gal. 5, 25:

Rom. 8, 14:

Gal. 4:

Rom. 8:

Eph. 1, 4, 4-6.

Heb. 10.

2 Cor. 5, 14,

15, 16.

have not the Spirit of Christ, have none of him. Thus therefore is the Christian Principle, another from, and far above your Heathenish Pagan one. By this Spirit is the Christian qualified with Principles, not Natural, but Spiritual, such as Faith, Hope, Joy, Peace, &c. all which are the fruits of the Revelation of the forgiveness of sins, freely by Grace, through the Redemption that is in Jesus Christ. In this Spirit and Faith we walk, by this Spirit we are led, even into the Joy and Peace of the New Testament of our Lord; wherefore our Holy Actions are the fruits of Righteousness, that is by Jesus Christ, not by our humane Nature, or the purity of sin us; yea, they are the fruits of the Spirit of God, the qualifications that attend the new Covenant, and those that by the work of regeneration are brought within the bounds and Privileges thereof. Wherefore

Secondly, The capacity that we are in, who act and do from the Heavenly Principle, it is that of Sons, the Sons of God by adoption, as the Apostle said; Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba Father. And again, As many as are led by the Spirit of God, they are the Sons of God. This is a far other then is your humane description of acting as a Creature, indued with a Principle of Reason; for here is a man acts as a Son, indued with the Holy Spirit of God, who hath before the World, was predestinated him to this Estate, by Jesus Christ to himself. As a Son therefore, the Christian acts and does, because he is indued with that high and heavenly Principle, mentioned before, by which Principle this man hath received a new Heart, a new Spirit, a new understanding, a good Conscience, to name by Faith in the blood of the Lord Jesus; Thus being made again anew, and another man; he acts from a new, and another Principle then yours; a Principle as far beyond, and above you, as is a Man above a Brute, and as is Grace above Nature.

Thirdly, As the Christian acts & does from a better Principle, and under a better capacity or consideration then that you have described, so (to allude to your own notion) the first Principles by which they receive this Spirit and Adoption, are not those Principles of Morals, or those originally dictates of humane Nature; but it is through the hearing of Faith, Gal. 3, 1, 2, by which we understand, that the Son of God became a Man,

died for our sins, hath saved us from the curse of God, and accounted us to be the righteousness of God in him; this being heard with the Gospel, and a new Testament-bearing, the Holy Ghost forthwith possesseth us, by the glorious working whereof we are helped through the Son, to call the God of Heaven, our Father.

Now thus being made free from sin, by the only Faith of Jesus Christ, we have our fruit: *unshakableness, and the end everlasting life.*

Rom. 6. 22

And here come in those reasonable conclusions, which you would make the very radicals of Christianity, they being only remote, and after conclusions, drawn from the forementioned Mercy of God; *viz.* from predestination, Calling, Adoption, and Justification by Christs Blood, while we in our selves, are sinners. I say these are the things which Paul endeavored to provoke the *Romans, Philippians* and *Colossians* to an Holy Conversation by.

Rom. 6. 23, 2.

1. To the *Romans*, I beseech you therefore, saith he, by the Mercies of God, (What Mercies? Why those of Election, Redemption, Calling, Justification, and Adoption mentioned in the foregoing Chapters) that you present your Bodies a living Sacrifice, Holy, acceptable to God, which is your reasonable service, Rev. 12. 1.

2. To the *Philippians*, If there be therefore any consolation in Christ, if any Comfort of Love, if any fellowship of the Spirit, if any Bowels and Mercies, fulfill ye my joy, that ye be like minded, Phil. 2.

3. To the *Colossians*, If you be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God; set your affections on things above, not on things of the Earth; for you are dead, and your life is hid with Christ in God, when Christ who is our life shall appear, then shall ye also appear with him in Glory. Now mark; mortifie therefore, therefore! wherefore? why, because they were risen with Christ, because they should appear at the end of this World with Christ himself in Glory; therefore mortifie the deeds of the Body, of our Members that are upon the Earth, Col. 3. 1, 2, 3, 4, 5. These

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These Sir are the Motives by which we Christians act; because we are *forgiven*, because we are *Sons*, and if *Sons*, then *Heirs*, and so we act; but to speak to this more anon.

Perhaps you will say I deal not fairly with you, because you treat, as of moral, so of Gospel or New Testament Laws.

But to that I will answer at present, that in this description of your Holy Principle, which is the Foundation of your Book, whether the Laws be Natural or Spiritual, moral or of Grace, the Principle by which you do them, is no other than the Principle of Nature; *the dictates of the humane Nature*; and so such as can by no means reach the Doctrines of the Gospel any farther then to make a Judgment of them, by that wisdom which is *enmity with God*, as will farther be seen in my progress through your Book.

Indeed you make mention of Divine Laws, and that under two Heads.

1. *Such as are of an indispensable and Eternal Obligation, as those purely moral.*

2. *Such which you call positive precepts, in themselves of an indifferent Nature, and absolutely considered are neither good nor evil.* Of those of this kind that we have under the Gospel, you say you know but three, *viz. That of coming to God by Christ, and the Institutions of Baptism and the Lords Supper.* Page 7 and Page 9.

So then, although you talk of Gospel positive Laws, and particularly that of *coming to God by Christ*, yet those which you call first Principles of Morals, are of higher concern with you, and more indispensable by far then this, this being a thing of an indifferent Nature, and in it self absolutely considered, is neither good nor evil; but the other is the life of the martyr. But a little to gather you up.

The Morals, say you, are indispensable, and good in themselves; *but that of coming to God by Christ, a thing indifferent, and in it self neither good nor evil.* Wherefore though in this your description, you talk of confirming to all those good and practical Principles, that are made known either by Revelation, Nature, or the use of Reason, yet in this your obedience you reckon *coming to God by Christ*, but an act of a very indifferent

different Nature, a thing if done *not good in it self*, neither evil in it self, should a man leave it undone; and so consequently a man may have in him the ground and essentials of Christianity without, it may be saved, and go to Heaven without it: for this I say, whatsoever is of an indifferent Nature in it self, is not essential to the Christian Religion; but may or may not be done without the hazard of Eternal Salvation; but say you, this of coming to God by Christ, is one of the positive precepts, *Page 9.* which are in themselves things indifferent, and neither good nor evil: therefore not of the substance of Christianity.

But Sir, *where learned you this new Doctrine*, as to reckon coming to God by Christ, a thing of so indifferent a Nature, a thing not good in it self, but with respect to certain *Circumstances*, *Page 7.* Had you said this of Baptism and the Supper of the Lord, I could with some allowance have born your words, but to count coming to God by Christ a thing indifferent in it self, is a blasphemy that may not be born by Christians, it being too high a contempt of the Blood, and too great a disgrace to the Person of the Lord, the King of Glory, of which more hereafter, but to return.

The intent of this your description is to set before us these two things.

1. What are the essentials of the Rule of that Holiness, which by the Gospel we are immediately obliged to, if we would be justified in the sight of God.

2. What are the principles by which we act, when we do these works aright.

For the first you tell us, *they are the first Principles of Morals, such as are self evident, and therefore not capable of being properly demonstrated; as being no less knowable, and easily assented to, than any proposition that may be brought for the proof of them, Page 8.* Such as are self-evident or evident of themselves; to what? To us as men that know the Principles of Reason, and that are as easily assented to as any proposition; such as may be as easily known, as we know there is a day or night, Winter and Summer, or any other thing that may be brought for the proof of them. This Law therefore is none other, then that mentioned in *Rom. 2. 14, 15.* which is the *Law of our Nature*, or *that which was implanted in us in the day of our Creation*, and there-

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fore is said to be *our self*, even *Nature is self*, 1 Cor. 11. 14.

Secondly, the Principle, say you, by which we act, and in the strength of which we do this Law, it is the Principle of Reason, or a reasonable compliance with this Law written in our Hearts, and originally dictates of humane Nature, &c. which certain Principle, say you, is this, *To count it most highly becoming all reasonable Creatures, to obey God in every thing and as much disbecoming them, in any thing to disobey him,* Page 8.

The sum is; this your Holiness both in root and act is no other then what is common to all the men on Earth; I mean so common as that for the first, is in *their Nature*, as the second is also part of *themselves*, they being Creatures whose prime or principal distinction from other, consisteth in that they are *reasonable*, and such as have reason as a thing *essential* to them; wherefore the excellency that you have discoursed of, is none other then the excellency and goodness that is of this World, such as in the first Principles of it is common to Heathens, Pagans, Turks, Infidels: and that as evidently dictates to those that have not heard the Gospel (I mean as to the Nature the good and evil) as it doth in them that sit under the sound thereof; and is the self same which our late ungodly Heriticks the Quakers have made such a stir to promote and exalt, only in the description thereof you seem more ingenious then they: for whereas they erroneously call it Christ, the light of Christ, Faith, Grace, Hope, the Spirit, the Word that is nigh, &c. you give it the names due thereto, *viz. A complexion or composition on and combination of all the virtues of the Soul, the humane Nature, the dictates of it, the Principles of reason, such as are self-evident, than which there is nothing Mankind doth naturally assent to,* Page 6, 7, 8, 9, 10, 11. only here as I have said, you glorifie your errors also, with Names any Titles that are not to be found, but in your own deluded Brains: As that the virtues of the Souls can keep themselves *incommixed*, that there is yet in us the *purity* of the humane Nature, or such a disposition, that can both by light and power give a man to see, and powerfully incline him to, and bring him under the government of all those good and practical principles, that are made known either by Revelation, Nature, or the use of Reason.

But

But I say, these principles thus stated by you, being the principles, and the goodness of this World, and such as have not faith, but the law, not the holy Ghost, but humane nature in them; they cannot be those which you affirm, was or is the design, the great, the only, and ultimate design of Christ, or his Gospel to promote, and propagate in the World; neither with respect to our justification before God from the curse; neither with respect to the workings of his Spirit, and the faith of Jesus in our hearts, the true Gospel or evangelical Holiness.

First, It is not the righteousness that justifieth (us before) God from the curse; because it is that which is properly *our own*; and acted and managed by principles of *our own*, arising originally in the roots of it, from *our own*. There is the righteousness of Men, and the righteousness of God; that which is the righteousness of Men, is that which we do work from matter and principles of *our own*; but that which is the righteousness of God, is that which is wrought from matter and principles purely Divine, and of the Nature of God. Again, that which is our own righteousness, is that which is wrought in and by *our own persons as Men*; but that which is the righteousness of God, is that which is wrought in and by the second person in the Trinity, *as God and Man in one person*; and that resideth onely in that person of the Son. I speak now of the righteousness by which we stand just before God, from the curse of the Law. Now this righteousness of ours, *our own* righteousness, the Apostle always opposeth to the righteousness of God, saying, *They going about to establish their OWN righteousness, have not submitted themselves to the righteousness of God.* Farther, This righteousness of *our own*, Paul counts *loss and dogs-meat*, in comparison of that other, far more glorious righteousness, which he calleth as it is in truth, *the righteousness of God*, which as I said but now, *resideth in the person of the Son*. Therefore saith Paul, *I cast away my own righteousness, and do count it loss, and but dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.* The righteousness therefore, that is *our own*, that ariseth from matter and principles of *our own*, (such as that which you have desired

Rom. 19. 3.
Phil. 3. 7. 8.

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described) justifieth us not *before God* from the curse.

Secondly, The righteousness that you have described, justifieth us not, as before, because it is the righteousness which is of the moral law, that is, it is wrought by us, as walking in the law. Now it mattereth not, whether you respect the law in its first principles, or as it is revealed in the table of the ten Commandments, they are in nature but one, and the same, and their substance and matter is written in our Hearts, as we are Men. Now this righteousness, the Apostle casteth away, as was shewed before; not having mine own righteousness, (saith he) *which is of the law*; why? Because the righteousness that saveth us from the wrath of God, is the righteousness of God; and so a righteousness that is without the law.

Rom. 3. 21;
22, 23.

But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe. Rom. 3. The righteousness of God without the law; the righteousness of Christ who is naturally God; wherefore such a righteousness, as was accomplished by him, that was Lord, and the very God of the law; whose nature was infinite, and not that which the law could command or condemn; neither was the command of the law, the great and principal argument with him, no, nor in its first and highest principles, to do or continue to do it; but even that which the law commanded of us, that he did, *not by the law*, but by *that spirit* of life, that eternal Spirit, and God-head, which was essential to his very being: He did naturally and infinitely that which the law required of us, from higher, and more mighty principles than the law could require of him: for I should reckon it a piece of prodigious blasphemy, to say, that the Law could command his God, the Creature, his Lord and Creator: but this Lord God, Jesus Christ, even he hath accomplished righteousness, even righteousness that is without, that is above, higher, and better than that of the Law: and that is the righteousness that is given to, and put upon all them that believe. Wherefore the Lord Jesus Christ, in his most blessed life, was neither prompted to actions of holiness, nor managed in them, by the purity of humane nature, or those you call first principles of morals, or as he was simply a reasonable Creature; but being the natural Son of God, truly,
and

and essentially, eternal as the Father; by the eternal Spirit, his God-head, was his man-hood governed, and acted, and spirited to do and suffer. *He through the eternal spirit offered himself without spot to God*; which offering respects not only his act of dying, but also that by which he was capacitated to dye without spot in his sight; which was the infinite Dignity, and Sinlessness of his person; and the perfect justice of his Actions. Now this person, thus acting, is approved of, or justified by the Law to be good: for if the righteousness of the Law be good, which Law is but a creature, the righteousness of the Lord, the God of this Law, must needs be much more good; wherefore here is the Law, and its perfection swallowed up, even as the light of a Candle, or Star is swallowed up by the light of the Sun. Thus then is the believer made, not the righteousness of the Law, *but the righteousness of God in Christ*; because Christ Jesus who is the righteousness of the Christian, did walk in this world, in, and under the Law; not by legal and humane principles, which are the excellencies of men, but in, and by those that are divine, even such as were, and are of his own nature, and the essence of his eternal God-head. This is the righteousness *without* the Law, accomplished by a person, and principles, far otherwise, than is he, or those you make description of; and therefore yours cannot be that, by which we stand just before the justice of God *without* the Law; Now if it be a righteousness *without* the Law, then it is a righteousness *without* Men, a righteousness that cannot be found in the World; For take away the Law, the rule, and you take away, not only the righteousness, but that by which men, as men, work righteousness in the World: *Mine own righteousness which is of the Law*. The righteousness then by which a man must stand just in the sight of God from the curse, is not to be found in men; nor in the Law, but in him, and him only, who is greater, and also, *without the Law*; For albeit, for our sakes he became under the Law, even to the curse and displeasure of God; yet the principles by which he walked in the World to Godward, they were neither humane, nor legal, but heavenly, and done in the Spirit of the Son: Wherefore it is not the righteousness you have described, by which we stand just before God,

Heb. 9. 14.

2 Cor. 5. 21;

Third;

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Thirdly, The righteousness you have described, cannot be that which justifieth us before God, because of its imperfections, and that both with respect to the principle, and the power with which it is managed: For though you have talked of a sound complexion of Soul, the purity of the humane nature, and that with this addition of power, as to be able to keep it self incommixt with that which is not of it self; yet we Christians know, and that by the words of God, that there is in man, as man, now no soundness at all, but from the crown of the head, to the sole of the foot, Bores, and Boils, Putrefactions, and Sores. We are *ALL* an unclean thing; and our righteousness, as filthy ulcerous rags. If there had been a Law given that could have given life, verily, righteousness should have been by the Law. Could a man perform the Law to the liking of the justice of the eternal majesty, then would the Law give life to that man; but because of the perfection of an infinite justice, and the weakness and unprofitableness of the Law through our flesh, therefore, though you speak yet farther of the excellency of your sound complexion, and of the purity of the humane nature, you must flee from your self, to another righteousness for life, or at the last stick in the jaws of Death and everlasting Desperation. *For by the works of the Law shall no flesh be justified.* Gal. 2. 16.

It is therefore no better then error, thus to ascribe to poor man, that hath drunk iniquity like water, a soundness of soul, a purity of humane nature. Wherefore Jude saith of you, and of all such naturalists, *That even in the things that you know naturally, as the brutes, in them you corrupt your selves.* Jude 10. even in the very principles, the first or original dictates of your nature, or humanity. There is none that understandeth or is good, therefore there is none that doth good, *no not one*: that is, none as continuing in a natural state; none by the power or principles of nature, for he meaneth here, in your own sense, as men by natural principles have to do with the justice of the Law.

Fourthly, The righteousness which you have described, cannot be that which justifieth us before God, because it is that which is not of faith. *The Law is not of faith, but the man that doth them shall live in them.* Gal. 3. The Apostle also

Isa. 1. 6.

Isa. 64. 6.

Gal. 3. 21.

Rom. 8. 3.

in the 10th. Chapter of the *Romans* tells us, that the righteousness that is compleated by doing the Law is one, and another, besides the righteousness of faith. For faith in the justification of a sinner from the curse and wrath of God, respecteth onely the mercy of God, and forgiveness of sins for the sake of Christ. *God for Christs sake hath forgiven him, that is enabled to believe, that is, trust to, and venture the eternal concern of his soul upon the righteousness; that is no where to be found, but in the person of the Son of God.* For there is justice more then answerable to all the demands of the Law, and the requirements of the eternal justice of God, and he is our justice; He is made unto us of God, righteousness, or justice; that is the righteousness or justice that is in him; is by God accounted the mans that shall accept thereof by faith, that he might be made the justice or righteousness of God in him. For the righteousness that saveth a sinner from damnation, must be equal to that in the eternal Deity: but where can that be found but in him that is naturally God, as is indeed the Son of the Father; in him therefore, and not in the Law, there is a righteousness fit for faith to apply to. Besides, the Law is not, neither can be the object of faith to men; for that which is the object of faith (I speak now as to justifying righteousness) it must be a righteousness already compleated, and as I said, a righteousness to be received, and accepted, being now perfected and offered, and given to us by the kindness and mercy of God; but a man may believe long enough in the Law, before that performs for him a perfect righteousness. The Law can work nothing unless it be wrath. *Rom. 4.* Nothou must *work* IT, and not believe IN the Law. Besides, all that cometh out of the mouth of the Law is, *Cursed is every one that continueth not in every thing which is written in the book of the Law to do them*; which no man is capable of, doing, so as to escape the curse by doing, that hath once, or first transgressed the same. Wherefore it is a vain thing, yea an horrible wickedness in you, thus to abuse the Law, and the weakness of man, by suggesting that the onely, the ultimate, or grand design of Christ Jesus was, or is, the promoting of a righteousness by the Law, that is performed by humane principles in us.

I could double, yea ten times double the number of these arguments against you, but I will pass from this to the second

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thing. *The righteousness you have described, is not the true Gospel inward holiness.*

I told you before, that the principles which you have described, are not evangelical principles; and now I will add, that as they are not such in themselves, so neither do they fetch in, or obtain by our adhering to them, those things which alone can make, or work in the Soul, those truly Gospel inward acts of holiness.

There are three things which are essential to the inward Gospel holiness; of which as your description is utterly destitute, so, neither can they by that be obtained, or come into the heart.

1. *The holy Ghost.*
2. *Faith in Christ.*
3. *A new Heart, and a new Spirit.*

Without these three, there is no such thing as Gospel holiness in Man, as before I have also hinted at. But now as there is none of these three found in your description of inward Holiness, so neither can you, or other, by all your inclinations, either to those you call first principles of natural reason, or the dictates of humane nature, obtain or fetch into the Soul, the least dram of that which is essential, to that which is indeed, according to the Gospel description of inward Gospel holiness: as will further be manifest in this that followeth.

1. The holy Ghost is not obtained by your description, that consisting only in principles of Nature, and in putting forth itself in acts of Civility and Morality. When the Apostle would convince the bewitched *Galathians*, that your Doctrine which was also the Doctrine of the false Apostles, was that, which instead of helping forward, did hinder, and pervert the Gospel of Christ, he applieth himself to them in this manner. *This only would I learn of you, Received you the Spirit by the works of the Law, or by the hearing of Faith?* By the works of the Law, that is, by putting of your principles into practice. Nay, may I not add, by putting of your principles into practice, by a more bright, and clear rule, then in the beginning of your description is inserted by you; for the Law as written and engraven in stone, with the addition of all the Mosaical precepts, was a more ample, and full discovery of the

Gal. 3. 2, 3.

Rom. 3. 1, 2, 3.

the mind of God, then can be obtained by your virtues of Soul, your purity of humane nature, or the first principles of morals, as they are written in the heart of man; and originally dictates of humane nature. Yet by these, by following these, by labouring to live up to the light of these, their own experience told them, that they neither could, nor did obtain the enjoyment of the holy Ghost; but that rather their now declining the word of Faith, by which indeed they receive it at first (whatever pretences of holiness, and godliness were the arguments to prevail with them so to do) was in truth none other but the very witch-craft, and enchantments of the Devil.

Farther, The Apostle sets this your Spirit and Principles; and that which indeed is the Spirit of God, in a line *Diametrically* opposite one against another; yea the receiving of the one, opposeth the receiving of the other. *Now we have received*, saith he, *NOT the Spirit of the World* (that is, your Spirit, and principles of humanity) to walk by it, or live in it; *but the Spirit which is of God, that we may know the things that are freely given us of God.* 1 Cor. 2. 12. But what is the Spirit of the World? He tells us in the verse before, it is the Spirit of a man; which Solomon calls, *the Candle of the Lord*; that which searcheth all the inward parts of the Belly. Prov. 20. 27. by humane principles, good motions to moral duties, workings of reason, dictates of nature to obey God as Creator. These things flow from the *Spirit of a man*, which is the Spirit of *all the World*. They that preach, or speak by this Spirit; they preach or speak of *the World*, of the virtues of the World; and the World, *the whole World beareth them*, or 1 Joh. 4. 5; know in themselves what they say.

Now when this Spirit is received, imbraced and followed, as the Spirit *that is of God*, then it must be branded with the mark of the Spirit of error, and of Antichrist; because the act in so doing, is most wicked; yea, and Christ himself is made head against, by it.

But I say, the holy Ghost is not obtained by these principles, nor by the pursuit of them.

2. Faith is not obtained by the pursuit of your principle; but by hearing of another doctrine. He that presseth men to look to, and live by the purity of humane nature, principles

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of natural reason, or by the Law, *as written in the heart, or Bible*; he sets the word of Faith out of the World; for these doctrines are as opposite, as the Spirits I spake of before; For Moses describeth the righteousness that is of the Law, that the man that doth these things shall live by them. Now he that receiveth this Law, to do, and live by; he hath set up, and is in pursuit of a doctrine of another nature, then that which is called the righteousness of faith; that being such, as for justification, and deliverance from the curse, maketh no mention at all of hearing the Law, or of doing good works; but of hearing of the mercy of God, as extended to sinners; and of its coming to us through the death, and resurrection of Christ Jesus. *The righteousness which is of Faith, speaketh thus wise; say not in thine heart, who shall ascend into Heaven (that is to bring Christ down from above) or who shall descend into the deep, (that is to bring up Christ again from the dead) but what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach; That if thou shalt confess with thy mouth the Lord Jesus; and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10. 8, 9.* This then is the doctrine of faith; or the righteousness with which faith hath to do. Now as old covenant-works, are begotten in men by the doctrine of works; so faith is begotten by the doctrine of faith. Therefore after he had said, *faith cometh by hearing*; he insinuates it to be the hearing the preaching of the Gospel of peace (peace by the blood of the cross) and the glad tidings of good things, (*ver. 14, 15, 16, 17.*) of good things promised for the sake of the Lord Jesus; not for the sake of good deeds done of us, by humane principles, or the dictates of our nature.

Faith; Then the second essential, comes into the heart, not by the preaching, or the practice of your principles; but by another, a higher, and far more heavenly doctrine. And hence the Apostle completely puts the difference betwixt the worker of good works in the Spirit of the Law, and the believer that taketh hold of grace by Christ, that he may be saved thereby. The one he calls *Them that are of the works of the Law*; the other, *They which are of Faith*. This being done, he tells us, that as they differ in the principles, to wit, of Faith, and Works, so they shall differ in conclusion: *For the*

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Law is not of faith; the promise is only made to faith; therefore they only that are of faith, are blessed with faithful Abraham.

3. The third essential is, *a new Heart, and a new Spirit or mind*, and this also comes not by your principle, that being but the old covenant that gendreth to bondage, and that holds its *Ismaels* under the curse for ever: ~~there comes no new heart~~ by the Law, nor new Spirit. It is by the new Covenant, even the Gospel, that all things are made new. *Jer. 31. 33. Ezek. 36. Heb. 8. 2. 2 Cor. 5. 17, 18, 19.*

The Apostle after a large discourse of the two ministrations, and their excellencies. (*2 Cor. 3.*) tell us that the heart is nothing changed, so long as it abideth in the works of the Law; but remaineth blind, and ignorant; Nevertheless, saith he, *when it shall turn (from the Law) to the Lord, the vail shall be taken away.* But what is it to turn (from the Law) to the Lord? Why even to leave, and forsake your Spirit, and principles, and works from those principles; and flie to the grace, and merits, *the glory of the Lord Jesus Christ.* Now when the heart is turned to Christ, then the vail of *Moses* is taken off; wherefore then the soul with *O-P-E-N* face, beholding as in a glass the glory of the Lord, is changed from glory to glory, even as by the Spirit of the Lord. *2 Cor. 3. 14, 18.*

Obj. 1. But it seems a paradox to many, That a man should live to the Law, that is devote himself to the works of the ten Commandments, the most perfect rule of life; and yet not be counted one changed, or new.

Ans. Though it seemeth an untruth, yet it is most true; That by the works of the Law, no heart is made new, no man made new. A man from principle of nature, and reason, (which principles are of himself, and as old) may give up himself to the goodness of the Law: Yet these principles are so far off from being new, that they are as old as *Adam* in Paradise; and come into the world with all the children of men. To which principles the Law, or the first principles of morals, so equally suit, that as you have said, page 8. *they are self-evident; then which there is nothing man-kind doth more naturally assent unto,* page 11. Now Nature is no new principle, but an old; even our own, and of our selves. The Law is no new prin-

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principle, but old, and one with our selves (as also you well have called it) *first written in mens hearts, and originally dictates of humane nature.* Let a man then be as devout, as is possible for the Law, and the holiness of the Law. Yet if the principles from which he acts; be but the habit of Soul, the purity (as he feigns) of his own nature; principles of natural reason, or the dictates of humane nature; *all this is nothing else but the old Gentleman in his Holy-day-cloaths; the old Heart, the old Spirit; the Spirit of the man, not the Spirit of Christ is here.*

And hence the Apostle, when he would shew us a man alive, or made a new man indeed; as he talketh of the holy Ghost and faith, so he tells us *such are dead to the Law*, to the Law, as a Law of works; to the Law as to principles of nature. *Wherefore my brethren you are also become dead to the Law (the moral Law, and the ceremonial Law) by the body of Christ, that you should be married to another (another then the Law) even to him, who is raised from the dead, that we should bring forth fruit unto God.* Rom. 7. 4.

Ye are become dead to the Law: dead to the Law! Why? That you should be married to another: Married to another! Why? *That you should bring forth fruit unto God.* But doth not a man bring forth fruit unto God, that walketh orderly according to the ten Commandments? NO, if he do it before faith in the Spirit of a man, by the dictates of humane nature, respecting the Law, as that, by the obeying of which, he must obtain acceptance with God. This is bringing forth fruit unto himself; for all that he doth, he doth it as a man, as a Creature, from principles natural, and of himself, his own and for none other then himself; and therefore he serveth in an old Spirit, the oldness of the letter, and for himself. But now, (that is, *ye being dead to the Law, and married to Christ*) that (the Law) being dead; by which (while in our selves) we were held; *Now we are delivered from that law*, both as to its curse and impositions; as it stands a Law of works in the heart of the world; we serve in newness of the Spirit, and not in the oldness of the letter. v. 6. A man must first then, be dead to your principles, both of nature, and the Law; if he will serve in a new Spirit, if he would bring forth fruit unto God. Wherefore your description of the principle of holiness

in man, and also the principles by which this holiness is put forth by him into righteous acts; they are such as are altogether void of the true essentials of inward Gospel-holiness, and righteousness.

But there is one thing more in this description, or rather effect thereof, which I shall also inquire into: And that is saying, *As it was the errand of Christ to effect our deliverance out of that sinful state we had brought our selves into: so to put us again into possession of that holiness which we HAD LOST.* page 12. The proof of this position is now your next business: that is, if I understand your learning, the remaining part of your book, which consisteth of well nigh 300 pages, is spent for proof thereof; which I doubt not but effectually to confute with less then 300 lines. Onely first by the way, I would have my reader to take notice that in this last Clause. [*so to put us again into possession of that holiness which we had lost*] is the sum of all this large description of his holiness in the foregoing pages: that is, the holiness and righteousness that Mr. Fowler hath been describing; and adds, that Christs whole business when he came into the world was, as to effect our deliverance from sin; *so to put us again in possession of that holiness which we had lost.* The holiness therefore that here he contendeth for, is that, and onely that which was in Adam before the fall, which he lost by transgression; and we by transgressing in him. A little therefore to inquire into this, if perhaps his reader and mine, may come to a right understanding of things.

First then, Adam before the fall, even in his best and most sinless state, was but a pure natural man, consisting of body and soul; these (to use your own terms) were his pure essentials: In this mans heart, God also did write the Law; that is, (as you term them) *the first principles of morals.* This then was the state of Adam, he was a pure natural man; by God sinless; all the faculties of his Soul, and members of his body were clean. *God made man upright.* But he made him not then a Spiritual man. *The first Adam was made a living Soul, hominis: that was not first which was Spiritual: but that which was natural, and afterwards that which is Spiritual.* The first man is of the earth, earthy. 1 Cor. 15. A living Soul be

page 113

page 8:

Eccle. 7:

1 Cor. 15:

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was; yet but a *natural man*, even in his first and best estate; but earthly, when compared to Christ; or with them that believe in Christ. So then, the holiness of *Adam in his last estate*, even that which he LOST, and we in him, it was none other, then that which was natural, even the sinless state of a natural man. This holiness then was not of the nature of that, which hath for its root the holy Ghost; for of that we read not at all in him, he onely was indued with a *living Soul*; his holiness then could not be Gospel, nor that which is a branch of the second covenant: his acts of righteousness, were not by the operations of the Spirit of Grace, but the dictates of the Law in his own natural heart. But the Apostle when he treateth of the Christian inherent holiness; first excluding that in *Adam*, as earthly; he tells us, it is such as is in Christ: *As is the earthly, such are they, that are earthly; and as is the heavenly such are they that are heavenly.* Let then those that are the Sons of *Adam*, in the state of nature as he, though not so pure, and spotless as he, be reckoned to bear his image and similitude: but let them that are the children of Christ, though not so pure as he, bear the image and similitude of Christ; *for they are conformable to the image of the Son of God.* The holiness therefore that was in *Adam*, being but that which was natural, earthly, and not of the holy Ghost, cannot be that which Christ came into the world to give us possession of.

Rom. 8. 29.

Rom. 5. 14:

Secondly, *Adam* in his best, and most sinless state, was but a type or figure: *The figure of him that was to come.* A type in what? A type or figure doubtless, in his sinless and holy estate; a type and figure of the holiness of Christ: But if Christ should come from heaven, to put us in possession of this sinless holiness that was in *Adam*, or that we lost in him: To what more would his work amount, then to put us into the possession of a natural, figurative, shadowish, righteousness or holiness. But this he never intended; therefore it is not the possessing of his people with that holiness, that was the great errand Christ came into the world upon.

Thirdly, The holiness and righteousness that was in (and that we lost by) *Adam* before the fall; was such as stood in, and was to be managed by his natural perfect compliance with a covenant of works. For, *Do not this sin and die*, were the terms that was from God to *Adam*. But Christ at his coming brings

brings in another, a better a blessed Covenant of Grace, and likewise possesseth his Children, with the Holiness, and Privileges of that Covenant. Not with *Adams* heart nor *Adams* mind; but a *new* Heart, a *new* Spirit, a *new* Principle to act by, and walk in a new Covenant. Therefore the Holiness that was in *Adam* before, or that we lost in him by the Fall, could not be the Holiness that Christ in his Coming made it his great or only business to put us in possession of.

Fourthly, The Holiness that was in *Adam* before, and that we lost in him by the Fall, was such as might stand with perfect ignorance of the Mediation of Jesus Christ. For Christ was not made known to *Adam* as a Saviour, before that *Adam* was a Sinner; neither needed he at all to know him to be his Mediator, before he knew he had offended. But Christ did not come into the World to establish us in, or give us possession of such Holiness as might stand with perfect Ignorance of his Mediatorship. No; The Holiness that we Believers have, and the righteous acts that we fulfill, they come to us, and are done by us, through the knowledge of the Lord Jesus, and of his being the Mediator promised.

Gen. 3.

Ephes. 4. 22,

23.

2 Pet. 2. 3. 1

Fifthly, The Holiness that was in *Adam*, was neither given him through the Promise, neither encouraged by the Promise. *Adam* had no promise to possess him with a Principle of holiness; it came to him by Creation; neither had he any promise to strengthen, or encourage him in Holiness. All he had was a promise concerning his Duty, and Duty he must do.

But Christ came not to give us possession of an holiness or righteousness that came to us by our Creation, without a Promise; and that hath no promise to encourage us to continue therein, but of an Holiness that comes to us by the best of Promises, and that we are encouraged in by the best of Promises. Therefore it was not his great errand when he came from Heaven to Earth, to put us in possession of that Promiseless holiness that *Adam* had before, and that was lost in him by the Fall.

Gen. 2. 15, 16,

17.

Lastly, In a word, The Holiness that *Adam* had before, and that we lost in him by the Fall, it was a natural shadowy old Covenant, promiseless holiness, such as stood and might be walked in, while he stood perfectly ignorant of the Mediator Christ. Wherefore it is rather the Design of your *Lord*, the Devil

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Devil, whom in Page 101. you bring forth to applaud your Righteousness, I say, it is rather his Design, than Christ's, to put men upon an endeavour after a possession of that, for that which is truly Evangelical, is the Spiritual, Substantial, New Covenant, promised Holiness; that which cometh to us by, and standeth in the Spirit, Faith and Knowledge of the Son of God, not that which we lost in Adam. Wherefore the Song which there you learn of the Devil, is true, in the sense he made it, and in the sense for which you bring it; which is, to beget in men, the highest esteem of their own humane nature, and to set up this natural, shadowing, promiscuous Ignorance Holiness, in opposition to that which is truly Christ's.

*To dwell in Heaven does not make persons, but
within the Souls of Pious mortal Men.*

This is the Song, but you find it not in *Matthew 23. 13.* *Ye Pharisees, ye Sadducees, the Heathens who were his Disciples; and who were wont to enquire at his mouth, and learn of him.*

Thus have I *ruined the Foundation of your Book* even by overthrowing the Holiness, and Righteousness, which by you is set up, is that which is the only true Gospel, and Evangelical. Wherefore it remaineth, that the rest of your Book, *one* whatever therein is brought, and urged for the proof of this your Description of Holiness, &c. it is but the abuse of Christ's Scripture, and Reason; it is but a wresting and corrupting of the Word of God, both to your own destruction, and even that believe you.

But to pass this, and to come to some other passages in your Book; And first to that in Page 101. where you say, *The Holiness which is the Design of the Religion of Christ is made ours by a mere external, & external application, &c.* These words secretly smite at the justification that comes by the imputation of that most glorious Righteousness that alone reflecteth in the Person of the Lord Jesus; and that is made ours by an act of eternal Grace, we resign upon it by the Faith of Jesus.

Ans.

12. But if the Holiness of which you speak, be not subjected to any thing without us, then it is not of all thatfulness which it pleased the Father should dwell in Christ. For the Holiness and Righteousness, even the inward Holiness that is in Saints, it is none other then that which dwelleth in the Person of the Son of God in Heaven. Neither doth any man partake of, or enjoy the least measure thereof, but as he is united by Faith to this Son of God. *The thing is as type in him, is next in him at the Flood, and without measure; and is originally seated in him, not in us. Of his fulness have we all (Saints) received, and grace for grace.* Wherefore the holiness that hath its original from us, from the purity of the human nature (which is the thing you aim at), and that originally, as you term it, is the distance thereof, is the Religion of the *Swissians, Quakers, &c.* and not the Religion of Jesus Christ.

1 Joh. 3.8.

Joh. 1.16.

13. And now I will come to your indifferent things, viz. those which you call *positive Precepts*. *Things say you, of an indifferent nature, and absolutely considered, are neither good nor evil; but are capable of becoming so, only by reason of certain Circumstances.* Of these *positive indifferent Precepts*, you say, you know but three in the Gospel, but three that are purely *deo* viz. *That of coming to God by Christ, the Institution of Baptism, and the Lords Supper.* This we have in *Page 1* *hand* *9* *manifold* *that* *is* *the* *word* *of* *God* *by* *which* *you* *are* *made* *righteous* *unto* *the* *Father* *through* *the* *Redemption* *which* *is* *in* *Christ* *Jesus* *our* *Lord* *who* *gave* *himself* *for* *us* *that* *he* *might* *redeem* *us* *from* *all* *iniquity* *unto* *himself* *a* *peculiar* *people* *zealous* *of* *good* *works* *that* *they* *might* *bring* *forth* *the* *fruits* *of* *good* *works* *which* *are* *in* *good* *will* *unto* *the* *Father* *through* 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*Christ* *Jesus* *our* *Lord* *who* *gave* *himself* *for* *us* *that* *he* *might* *redeem* *us* *from* *all* *iniquity* *unto* *himself* *a* *peculiar* *people* *zealous* *of* *good* *works* *that* *they* *might* *bring* *forth* *the* *fruits* *of* *good* *works* *which* *are* *in* *good* *will* *unto* *the* *Father* *through* *Christ* *Jesus* *our* *Lord* *who* *gave* *himself* *for* *us* *that* *he* *might* *redeem* *us* *from* *all* *iniquity* *unto* *himself* *a* *peculiar* *people* *zealous* *of* *good* *works* *that* *they* *might* *bring* *forth* *the* *fruits* *of* *good* *works* *which* *are* *in* *good* *will* <

So that to come to God by Christ is reckoned of it self by him, a thing of a very *indifferent* nature, and therefore this man cannot do it but with a very *indifferent* heart; his gifts, and merit *for himself* coming to God must needs be by some other way. But why should this *True Love* thus Joh. 10. 17. to *Glory* in and *seek to go to God* by other means, *such* which is reckoned of a more *dispendible* nature, and eternal seeing Christ only (as is different as he is) is the *only* way to the Father. *I am the Way* (saith he) *the Truth*, and *the Life*; *None cometh to the Father except by me*. If he be the only Way, then there is no other; if he be the only Truth, then in all other the *Lies*; and if he be the only Life, then in all other the *Death*; let him call them *indispensible* and eternal never so often.

So, then, how far off this man's Doctrine is of sinning against the Holy Ghost, let him that is wise consider it. For if coming to God by Christ, be in it self, but a thing indifferent, and finely made a Duty upon the account of certain Circumstances, then to come to God by Christ is a Duty incumbent upon us only by reason of certain Circumstances, not that the thing in it self is good, or that the nature of sin and the Justice of God layeth a necessity on us so to. But what be these certain Circumstances? For it is, because of these (if you will believe him) that God the Father, yea, the whole Trinity, did consult in Eternity, and consent, that Christ should be the Way to Life. Now I say it is partly because by Him was the greatest safety, he being naturally the Justice, Wisdom, and Power of God: and partly, because it would (we having sinned) be utterly impossible we should come to God by other means and live. He that will call these Circumstances, that is, things over and above besides the Substantials of the Gospel, will but discover his unbelief and ignorance, &c.

As for your saying, That Calvin, *Page 111* *Marix*, *Mul-*
calm, Zanchy, and others, did not question, but that God
could have Pardon'd sin, without *any* *any* Satisfaction, then
the Repentance of the Sinner. *Page 84* *115* It matters nothing
to me, I have neither made nor Creed out of them, nor other,
then the Holy Scriptures of God.

But if Christ was from before all Worlds ordained to be the

Saviour:

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Saviour, then was he from all Eternity so appointed and prepared to be. And if God be, as you say, infinitely, page 136. and I will add, eternally, just; how can he Pardon without he be presented with that Satisfaction for Sin; that counts points of the highest perfection doth answer the Demands of this Infinite, and Eternal Justice? unless you will say, that the Repentance of a Sinner is sufficient to answer whatsoever could be justly demanded as a Satisfaction thereto; which if you should, you would in consequence say, that Man is, or may be in himself, just, that is, equal with God; or that the sin of Man was not a transgression of the Law that was given; and a procurer of the Punishment that is threatened by that Eternal God that gave it. (But let me give you Caution; Take heed that you belye not these men) Christ cries, *It is not possible for this Cup to pass from me. It must be possible, why, that Sinners should be saved without His Blood. Doubt not, Christ is having suffered. Christ must needs have suffered, not because of some certain Circumstances; but because the Eternal Justice of God, could not consent to the salvation of the Sinner, without a Satisfaction for the Sin committed.* Of which more in the next; if you shall think good to reply.

Mat. 26. 39.
Heb. 9. 12.
Luke 24. 26.
Acts 17. 3.

Now that my Reader may see, that I have not abused you, in this Reply to your sayings, I will repeat your words at large, and leave them upon you to answer it.

You say, *Actions may become duties, or sins, two ways: first as they are compliances with, or transgressions of Divine positive Precepts. These are the declarations of the arbitrary will of God, whereby he restraineth our liberty, for great and wise reasons in things that are of an indifferent nature, and absolutely considered are neither good nor evil; and so makes things not good in themselves (and are capable of becoming so, only by reason of certain Circumstances) Duties; and things not evil in themselves, sins. SUCH were all the Institutions and Prohibitions of the Ceremonial Law; and some few SUCH we have under the Gospel, page. 7. Then page. 9. you tell us, That the reason of the Positive Laws (that is, concerning things in themselves indifferent) in the Gospel are declared of which, say you, I know but know that are purely so, viz. That of Coming to God by Christ; the Institution of Baptism; and the Lords Supper.*

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Here now let the Reader see, That the *positive* Precepts, & declarations of the arbitrary Will of God, in things of an indifferent nature, being such, as absolutely considered, are neither good nor evil; some few *such* (say you) we have under the Gospel; namely, that of coming to God by Christ, &c. I am the more punctual in this thing, because you have confounded your weak Reader with a crooked Parenthesis in the midst of the Paragraph, and also by deserting to put your intended response to Christ, till again you had puzzled him, with your Mathematicks, and Metaphysicks, &c. putting in another Page, betwixt the beginning, and the end of your blasphemy.

Indeed in the seventh Chapter of your Book, you make a great noise of the Effects and Consequences of the Death of Christ; as that it was a *Sacrifice for sin*, an *expiation*, and *propitiatory Sacrifice*. (page 83.) Yet, be that will shall weigh you, and compare you with your self; shall find that words and facts, with you are two things; and also, that you have learned of your Brethren of old, to *dissemble* with Words, that thereby your own heart eaters, and the *Snake* that lieth in your bosom, may yet there abide the more undiscovered. For in the conclusion of that very Chapter, even so, and by a word or two, you take away that glory, that of right belongeth to the Death and Blood of Christ, and lay it upon other things. For you say, *That the Scriptures frequently affirm, that the end of Christ's Death was the forgiveness of our sins, and the reconciling of us to the Father, we are not so to understand, as if the blessings were absolutely thereby procured for us.* (page 94.) any otherwise, then upon the account of our *effectual believing*.

By the Death of Christ was the Forgiveness of Sins actually obtained for all that shall be saved; and they even while yet Enemies, by that were reconciled unto God. So that, as to forgiveness from God in punishment, the account of grace in Christ, we are justified by his Blood, we are reconciled to God by the Death of his Son. Rom. 5. 9. Peace Declus. 4. 31.

is made by the Blood of his Cross, And God for Christ's sake hath forgiven us. So then, our *effectual believing*, is not a procuring cause in the sight of God, or a condition of ours

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Rom. 7. 12

foreseen by God; and the motive that prevaileth with him to forgive us our manifold transgressions. Believing being rather that which makes Application, of that Forgiveness, and that possesseth the Son with that Peace, that already is made for us with God, by the Blood of his Son Christ Jesus, *Bring us first by Faith, we have Peace with God through our Lord Jesus Christ.* The peace and comfort of it cometh not to the Soul, but by Believing. *The Work is finished, Pardon procured, Justice being satisfied already, or before by the precious Blood of Christ.*

*an Offer by I am to be made to be believed but what should I believe? or what should be the object of my Faith in the matter of my justification with God? Why, I am to believe in Christ; I am to have Faith in his Blood. But what is it to believe in Christ? and what to have faith in his Blood? Merely, To believe that while we were yet sinners Christ dyed for us; That even then when we were Enemies we were Reconciled to God by the Death of his Son. To believe that there is a Righteousness already for us completed in himself. I had as good give you the Apostles Argument and Conclusion in his own language bid us. *But we must be justified by his Blood, which we have not yet seen; Christ dyed for us, which we have seen being NOW justified by his Blood, we shall be saved from death through him.* And note that this word [now] respects the same time with [in] I have went before. For if when we were sinners we were reconciled to God, by the Death of his Son, which now being Reconciled, we shall be saved by his life, our justification.*

1 Tim. 1. 13.

Ephes. 1. 12, 13.

Joh. 1. 12.

Believing then (as be the business of my departure from the Curse before God) is an accepting of, a trusting to, or a receiving the benefit that Christ hath already obtained for us, by which we of Faith, I firmly intend, in that Peace that is made between us with God by the Blood of his Son, that off Peace be made already by his Blood, then is the Curse taken away from us, as if it were the Curse be taken away from his sight; then there is no sin with the Curse of it to be charged from God by the Law, for so long as he is charged by the Law, with the Curse thereto belonging, the Curse, and so the wrath of God remaineth. *And so we have seen that the (say you) Christ dyed for us, and we are saved by his life.*

02. 1. 100

12. 1. 100

by Faith in Jesus Christ.

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Ans. True, But that is not all, He dyed to put us into the Personal Possession of Pardon: Yea, to put us into a personal Possession of it, and that before we know it.

But (say you.) the Actual removing of our Guilt is not the necessary and immediate Result of his Death, Pag. 91.

Ans. Yea, but it is, from before the Face of God; and from the Judgement and Curse of the Law; For before God the Guilt is taken away, by the Death and Blood of his Son, immediately, for all them that shall be saved; else how can it be said we are Justified by his Blood; He hath made Peace by his Blood; He loved us, and washed us from our Sins in his own Blood, and that we are Reconciled to God by the Death of his Son, which can by no means be if notwithstanding his Death and Blood, Sin in the Guilt, and Consequently the Curse that is due thereto, should yet remain in the sight of God. But what saith the Apostle? *God was in Christ reconciling the world to himself; not Imputing their Trespases unto them.* Those that are but Reconciling, are not yet Reconciled: I mean, as Paul, not yet come aright over in their own Souls by Faith: Yet to these he imputeth not their Trespases: Wherefore? because they have none: or because he forgiveth them as they Believe and Work: Neither of both, but because he hath, First, made his Son to be Sin for them; and lay'd all the Guilt and Curse of their Sin upon him; that they might be made the Righteousness of God in him. Therefore even because by him their Sin and Curse is taken off, from before the Law of God; therefore, God for the sake of Christ, seeketh for, and beseecheth the Sinner to be Reconciled: That is, to believe in, and embrace his Majesty.

No (say you) The Actual Removing of Guilt, is not the necessary and immediate Result of his Death; but Suspended until such time as the forementioned Conditions, by the help of his Grace are performed by us.

Ans. 1. Then may a Man have the Grace of God within him; Yea, the Grace and Mercy of the New-Covenant, viz. Faith, and the like, that yet remaineth under the Curse of the Law; and so hath yet his Sins untaken away from before the Face of God: For where the Curse is only suspended, it may stand there: Notwithstanding, in Force against the Soul. Now, let the Soul stand accursed, and his Duties must stand accursed: For, First, the Person, and then the Offering must be accepted of God. God accepted not the Works of Cain, because he had not accepted his Person:

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But having first accepted *Abel's* Person, he therefore did accept his Offering. And here it is said, that *Abel Offered by Faith*: He believed that his Person was accepted of God, for the sake of the promised *Messias*; and therefore believed also that his Offering should be accepted.

2. Faith, As it respecteth Justification in the sight of God, must know nothing to rest upon, but the *Mercy* of God, through *Christ's Blood*: But if the *Cause* be not taken away, *Mercy* also hangeth in Suspence: yea, lyeth as drowned, and hid in the bottom of the Sea. This Doctrine then of yours, overthroweth Faith, and rusheth the Soul into the Works of the Law, the Moral Law; and so quite Involvethe it in the fear of the Wrath of God, maketh the Soul forget *Christ*, taketh from it the Object of Faith; and if a Miracle of *Mercy* prevent not, the Soul must dye in everlasting Desperation.

But (say you) it is Suspended till such time as the forementioned Conditions, by the help of his Grace, be performed by us, *Page. 92.*

Ans. Had you said the Manifestation of it is kept from us; it might, with some Allowance, have been Admitted: But yet the Revelation of it in the Word, which in some Sense may be called a Manifestation thereof, is first Discovered to us by the Word:

1 John 5. 11. Yea, is seen by us, and also believed as a truth Recorded, before the Injoyment thereof be with comfort in our own Souls.

But, you Proceed and say, Therefore was the Death of *Christ* Designed, to Procure our Justification from all Sins past, that we might by this means be Provoked to become New Creatures.

Ans. That the Death of *Christ* is a mighty Argument to perswade with the Believer, to Devote himself to God in *Christ*, in all things, as becometh one that hath received Grace, and Redemption, by his Blood, is True: But that it is in Our Power, as is here Insinuated, to become New Creatures, is as Untrue.

a Cor. 5. 17, 18. The New Creature, is of God; yea, Immediately of God, Man being as Un capable to make himself A-new, as a Child to Beger himself: Neither is our Conformity to the Revealed Will of God, any thing else, (if it be Right) then the Fruit and Effect of that: All things are already, or before become New in the Christian Man. But to return:

After all the Flourish you have made about the Death of *Christ*, even as he is an Expiatory, and Propitiatory Sacrifice, In

Conclusion; you Terminate the Business far short of which it was intended of God: For you almost make the Effects thereof but a bare Suspension of present Justice, and Death for Sin: or that which hath delivered us at present from a Necessity of dying; that we might live unto God: That is; according as you have Stated it; "That we might from Principles of Humanity, and Reason, act towards the First Principles of Morals, &c. till we put our selves into a Capacity of Personal and Actual Pardon.

Ans. The Sum of your Doctrine therefore is, That Christ by his Death onely holds the Point of the Sword of Justice, *Not that he Received it into his own Soul.* That he Suspends the Curse from us; *Not that himself was made a Curse for us;* that the Guilt might be Remitted by our Vertues: *Not that Sin was made to be our Sin:* But Paul and the New Testament, giveth us Account for other-^{21.} *wise: viz. That Christ was made our Sin, our Curse, and Death; that we by him (not by the Principle of pure Humanity, or our Obedience to your first Principles of Morals, &c.) should be set free from the Law of Sin and Death.* Cor. 1. Gal. 3. 13.

If any Object that Christ hath designed the Purifying our Hearts and Natures; I Answer,

But he hath not designed to Promote, or to Perfect that righteousness that is Founded on, and Floweth from, the Purity of our Humane Nature: for then he must design the setting up Mans righteousness, that which is of the Law: and then he must design also the setting up of that which is directly in opposition, both also, to the Righteousness, that of God is designed to Justifie us: and *that* by which we are inwardly made Holy. As I have shewed before.

You have therefore, Sir, in all that you have yet Asserted, shewed no other Wisdom then a Heathen, or of one that is short, even of a Novice in the Gospel.

In the next place, I might Trace you Chapter, by Chapter, and at large Refute, not only the whole design of your Book, by a particular Replication to them; but also sundry, and damnable Errors, that like venome drop from your Pen.

But, as before I told you in general, so here I tell you again, That neither the Scriptures of God, the Promise, or Threatnings, the Life, or Death, Resurrection, Assention, or coming again of Christ to Judgement; hath the least Sillable, or Tendency in them, to set up *your* Heathenish, and Pagan Holiness, or Righte-

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ousness: Wherefore your whole Discourse is but a meer abuse of, and Corrupting the Holy Scriptures, for the fastening, if it must have been, your Errors upon the Godly. I Conclude then upon the whole, that the Gospel hath cast out Mans Righteousness to the Dogs: and Conclude that there is no such thing as a Purity of Humane Nature, as a Principle in us, thereby to Work Righteousness withal. Farther, It never thought of returning us again, to the Holiness we lost in *Adam*: or to make our perfection to Consist in the Possession of so Natural, and Ignorant a Principle as that is, in all the things of the Holy Gospel: But hath declared another, and far better way, which you can by no means understand by all the Dictates of your Humanity.

I will therefore content my self at present, with gathering up some few Errors, out of those abundance which are in your Book, and so leave you to God, who can either Pardon these grievous Errors, or Damn you for your Pride and Blasphemies.

You pretend in the beginning of your Second Chapter, to prove your Assertion, *Viz. That the great Errand that Christ came upon, was to put us again into possession of that Holiness which we had lost.* For Proof whereof you bring *John* the Baptist's Doctrine, and the Angels saying to *Zacharias*, and the Prophet *Malachi* (*Mat. 3. 12. Luke 1. 16, 17. Mal. 3. 1, 2, 3.*) In which Texts there is as much for your purpose, and no more, then there is in a perfect *Blank*: For which of them speak a Word of the Righteousness or Holiness which we have lost? Or, where is it said, either by these mentioned, or by the whole Scripture, that we are to be restored *TO*, and put again into Possession of *that* Holiness? These are but the Dictates of your Humane Nature.

John's Ministry was, To make ready a People prepared for the Lord *Jesus*: not to Possess them with themselves, and their own (but now lost) Holiness. And so the Angel told his Father, saying, *Many of the Children of Israel shall be turn to the Lord their God*: Not to *Adam's* Innocency, or to the Holiness that we lost by him. Neither did the Prophet *Malachi* Promise that Christ at his coming should put men again in Possession of the Holiness we had lost. And I say again, As you here fall short of your Purpose, so I Challenge you to produce but one piece of a Text, that in the least looketh to such a thing. The whole Tenor of the Scripture, that speaks of the Errand of Christ *Jesus*, tells us another Lesson, to wit, That

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he himself came to save us, and that by his own Righteousness; not that in Adam, or which we have lost in him, unless you can say, and prove, that we had once, even before we were Converted, the Holiness of Christ within us, or the Righteousness of Christ upon us.

But you yet go on, and tell us, That this was also the Prophecy of the Angel to Joseph, (Pag. 14.) in these words, HE (Jesus) shall save his People from their Sins. Not (say you) from the Punishment of them: although that be a true Sense too: but not the Primary, but Secondary, and implied onely, and the Consequence of the former Salvation, Pag. 15.

Ans. Thus PEN the Quaker and you run in this, in one and the self same Spirit: He Affirming that Sanctification is antecedent to Justification, but not the Consequence thereof.

2. But what Salvation? Why Salvation? say you: First from the Filth: For that is the Primary and First Sense: Justification from the Guilt, being the never-failing Consequence of this. But how then must Jesus Christ, first save us from the Filth? You add in Pag. 16. That he shall bring in, instead of the Ceremonial Observations, a far more Noble, viz. An inward Substantial Righteousness: and by Abrogating that (namely of the Cerimonies) he shall Establish onely this inward Righteousness. This is, that Holiness, or Righteousness you tell us of, in the end of the Chapter going before, that you acknowledge we had lost; so that the Sum of all that you have said, is, That the way that Christ will take to save his People from their Sins, is, First to Restore unto them, and give them Possession of the Righteousness that they had lost in Adam: And having established this in them, he would acquit them also of Guilt: But that this is a Shameless Error, and Blasphemy, is apparent from which hath already been Asserted of the Nature of the Holiness, or Righteousness, that we have lost: viz. That it was only Natural of the Old Covenant, Typical: And such as might stand with perfect Ignorance of the Mediation of Jesus Christ: And now I add, That for Christ to come to Establish this Righteousness, is alone; as if he should be sent from Heaven, to overthrow, and Abrogate the eternal Purpose of Grace, which the Father had purposed should be manifested to the World by Christ: For Christ came not to Restore, or to give us Possession of that which was once our own Holiness, but to make us Partakers of that which is in him; That we might be made Partakers of HIS Holiness. Neither (were

Heb. 22.

(were it granted that you speak the truth,) is it possible for a man to be filled with inward Gospel-Holiness, and Righteousness, that yet abideth, as before the Face of God, under the Curse of the Law, or the Guilt of his own Transgressions. The Guilt must therefore, first be taken off, and we set free by Faith in that Blood, that did it, before we can Act upon Pure Christian Principles: Pray tell me the meaning of this one Text, which speaking of Christ, saith, *Who when he had by himself Purged our Sins, sat down on the Right Hand of the Majesty on High*, Heb. 1. 13. Tell me, I say, by this Text, whether is here intended the Sins of all that shall be saved? If so, what a kind of Purging is here meant, seeing thousands, & thousands of thousands, of the Persons intended by this Act of Purging were not then in being, nor their Personal Sins in Act? And note, he saith, he *Purged them*, before he sat down at the Right hand of God: Purging then, in this place, cannot First, and Primarily, Respect the Purging of the Conscience: But the taking; the compleat taking of the Guilt; and so the the Curse from before the face of God, according to other Scriptures: *He hath made him to be Sin, and accursed of God for us*. Now he being made the Sin which we committed, and the Curse which we deserved; there is no more Sin nor Curse: I mean to be charged by the Law, to Damn them that shall believe, nor that their believing takes away the Curse; but puts the Soul upon trusting to him, that before Purged this Guilt, and Curse: I say, before he sat down on the Right Hand of God: Not to Suspend, (as you would have it) but to *take away* the Sin of the World.

Isaiah 53.

1 Pet. 2.

24.

Heb. 9. 14.

25, 26.

The Lord hath L A I D upon him the Iniquities of us all: And he B A R E them in his own Body on the Tree: Nor yet that he should O F T E N Offer himself; for then must he O F T E N have suffered since the Foundation of the World: But N O W, (and that at) O n c e) in the end of the World, hath he Appeared, to put away Sin, by the Sacrifice of himself. Mark, he did put it away by the Sacrifice of his Body and Soul, when he dyed on the Cross: but he could not then put away the inward Filth of those, that then remained Unconverted; or those that as yet wanted being in the World. The putting away of Sin therefore, that the Holy Ghost here intendeth, is, such a putting of it away, as respecteth the Guilt, Curse, and Condemnation thereof, as it stood by the Accusations of the Law, against all Flesh before the Face of God; which Guilt, Curse, and Condemnation, Christ himself

was made in that day, when he dyed the Death for us. And this is the First and Principle Intendment of the Angel, in that blessed saying to Godly Joseph, concerning Christ; *He shall save his People from their Sins*; from the Guilt and Curse due to them, first: and afterwards from the Filth thereof. This is yet manifest, farther; because *the Heart is Purified by Faith*, and Hope, *Acts 9. 15.* *1 John 3. 3, 4.* Now it is not the Nature of Faith; I mean, of Justifying Faith, to have any thing for an Object; from which fetcheth Peace with God? & Holiness before, or besides the Christ of God himself, for he is the way to the Father; and no Man can come to the Father, but by him. Come, that is, so as to find Acceptance, and Peace with him: The Reason is, because without his Blood, Guilt remains, *Heb. 9. 22.* He hath made Peace by the Blood of his Cross: so then, Faith in the first place seeketh Peace: But why Peace First? because till Peace is fetched into the Soul, by Faiths laying hold on the blood of Christ, Sin remains in the Guilt and Curse, though not in the sight of God, yet upon the Conscience, through the Power of Unbelief: *He that believeth not stands yet Condemned.* Now, so long as Guilt, and the Curse in Power remains, there is not Purity, but Unbelief: not Joy, but Doubting: not Peace, but Peevishness: not Content, but Murmuring, and Anger, against the Lord himself. *The Law Worketh Wrath.* *Rom. 4.* Wherefore, as yet there can be no Purity of Heart, because that Faith yet wants his Object: But having once found Peace with God by believing what the Blood of Christ hath done, Joy followeth, so doth Peace, Quietness, Content, and Love; *Which is also the fulfilling of the Law*: Yet not from such Dunghill Principles as yours: For so the Apostle calls them, *Phil. 3.* But from the Holy Ghost it self; which God, by Faith, hath granted to be received by them that believe in the Blood of his Jesus.

But you add, *That Christ giveth, First Repentance, and then forgiveness of Sins.* Page 17.

Ans. 1. This makes nothing for the Holiness which we lost in Adam: for the Proof of which you bring that Text, *Acts 5. 31.*

2. But for Christ to take away Guilt, and the Curse, from before the Face of Gods is one thing, and to make that discovery is another.

3. Again, Christ doth not give forgiveness for the sake of that Repentance, which hath it's rise, Originally from the

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Dictates of our own nature, which is the thing you are to prove, for that Repentance is called the Sorrow of this World; and must be again Repented of: But the Repentance mentioned in the Text, is that which comes from Christ: But,

4. It cannot be for the sake of Gospel Repentance, that the forgiveness of Sins is Manifested, because both are his Peculiar Gift.

5. Therefore, both Faith, and Repentance, and Forgiveness of Sins, are given by Christ; and come to us, for the sake of that Blessed Offering of his Body, once for all: For after he Arose from the Dead, having led Captivity Captive, and taken the Curse from before the Face of God: therefore his Father gave him Gifts for Men, even all the things that are Necessary, and Effectual for our Conversion, and Preservation in this World, &c. *Ephes. 4. 6, 7, 8.*

This Text therefore, with all the rest you bring, falleth short of the least shew of Proof, *That the great Errand for which Christ came into the world was --- to put us in Possession of the Holiness that we had lost.*

Your Third Chapter is as Empty of the Proof of your Design, as that through which we have passed: there being not one Scripture therein Tited, that giveth the least intimation, that ever it entred into the Heart of Christ to put us again into Possession of that Holiness which we had before we were Converted: for such was that we lost in Adam.

You tell us the Sum of all is, *That we are Commanded to add to, our Faith, Vertue, &c.* Page 35. I suppose you intend a Gospel Faith, which if you can prove Adam had before the fall, and that we lost this Faith in him; and also that this Gospel Faith is none other, but that which Originallly ariseth from, or is the Dictates of Humane Nature, I will confess you have Scripture, and Knowledge beyond me. In the mean time you must suffer me to tell you you are as far in this from the mind of the Holy Ghost, as if you had yet never in all your days heard whether there be a Holy Ghost, or no.

Add to your Faith. The Apostle here lays a Gospel Principle, viz. Faith in the Son of God: which Faith layeth hold of the forgiveness of Sins, alone for the sake of Christ: Therefore he is a great way off, of laying the Purity of the Humane Nature, the Law, as written in the heart of natural man, as the Principle of Holi-

Holiness; from whence is produced good Works in the Soul of the Godly.

In your Fourth Chapter also (Pag. 28.) even in the beginning thereof, even with one Text you have overthrown your whole Book.

This Chapter is to prove, that the only Design of the Promises, and Threatnings of the Gospel, is to Promote, and put us again in Possession of the Holiness we had lost: (For that the Reader must still remember, is the only Design of your Book, Pag. 12.) Whereas the First Text you speak of, maketh mention: *1. Pet. 1.* of the Divine Nature, or of the Spirit of the Living God, which is also received by the Precious Faith of Christ; and the Revelation of the Knowledge of him; this Blessed Spirit, and therefore not the Dictates of Humane Nature, is the Principle that is laid in the Godly: But *Adam's* Holiness had neither the Knowledge, or Faith, or Spirit of the Lord Jesus, as it's Foundation, or Principle: Yea, Nature was his Foundation; even his own Nature was the Original, from whence his Righteousness and good Works arose.

The next Scriptures also (*viz. 2 Cor. 7. 1. Rom. 12. 1.*) overthrow you; for they urge the Promises as Motives to stir us up to Holiness. But *Adam* had neither the Spirit of Jesus, or Faith in him, as a Principle; nor any Promises to him as Motives: Wherefore this was not that to which, or which we Christians are Exhorted to seek the Possession of; but that which is Operated by that Spirit which we receive by the Faith of Jesus, and that which is encouraged by those Promises, that God hath since given to them that have closed by Faith with Jesus.

The rest also, (in *Pag. 29.*) not one of them doth promise us the Possession of the Holiness we have lost, or any mercy to them that have it.

You add: *And whereas the Promises of Pardon, and of Eternal Life, are Frequently made to believing; there is nothing more Evidently declared, then that this Faith is such as Purifieth the Heart, and is Productive of good Works, Pag. 30.*

Ans. If the Promise be made at all to believing, it is not made to us upon the account of the Holiness we had lost; for I tell you yet again, that Holiness is not of Faith; neither was Faith the Effect thereof. But,

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2. The Promises of Pardon, though they be made to such a Faith as is Fruitful in good Works: Yet not to it, as it is Fruitful in doing, but in receiving Good. Sir, the quality of Justifying Faith, is this, *Not to Work, but to Believe*, as to the Business of pardon of Sin: and that not onely, because of the Sufficiency that this Faith sees in Christ to Justifie, but also for that it knows whose whom God thus Pardoneth; *he Justifieth the Ungodly: Not him that Worketh not, but believeth;* (Mark, here Faith and Works are Opposed) *Now to him that Worketh not, but Believeth in him that Justifieth the Ungodly, his Faith is counted for Righteousness,* Rom. 4.

You add farther, *That the Promise may be Reduced to these three Heads; that of the Holy Spirit, of Remission of Sins, and Eternal Happiness, in the Enjoyment of God.*

Ans. If you can prove that any of these Promises were made to the Holiness that we had lost, or that by these Promises we are to be Possessed with that Holiness again; I will even now lay down the Bucklers. For albeit The time will come when the Saints shall be absolutely, and perfectly Sinless, yet then shall they be also Spiritual, Immortal, and Incorruptible; which you cannot prove *Adam* was, in the best of his Holiness, even that which we lost in him.

The Threatnings you speak of (Pag. 35.) are every one made against Sin, but not one of them to drive us into a Possession of that Holiness that we had lost: Nay, contrariwise, he that looks to, or seeks after *that*, is as sure to be Damned; and go to Hell, as he that Transgresseth the Law, because that is not the Righteousness of God, the Righteousness of Christ, the Righteousness of Faith, nor that to which the Promise is made.

And this was manifested to the World betimes, even in that day when God drove the Man and his Wife out of *Eden*, and placed Cherubines, and a Flaming Sword in the way by which they came out, to the end, that by going back by *that* way, they might rather be Killed and Dye, then lay hold of the Tree of Life, Gen. 3.

Which the Apostle also Respects, when he calleth the way of the Gospel, the *New and Living Way*, even that which is made by the Blood of Christ; Concluding by this Description of the Way that is by Blood, that the other is *Old*, and the way of Death, even that which is by the *Moral Law*, or the Dictates of

our Nature, or by that fond Conceit of the Goodly Holiness of Adam, Heb. 10.

Your Fifth Chapter tells us that the Promoting of Holiness was the design of our Saviours whole Life and Conversation on among Men, Pag. 36.

Ans. 1. Were this granted, it reacheth nothing at all the Design, for which you in your way Present us with it: For,

2. That which you have Asserted is, *That the Errand about which Christ came, was, as the Effecting our Deliverance out of that Sinful State we had brought our selves into; so to put us again in Possession of that Holiness which we had LOST*: For that you say, is the Business of your Book (Pag. 12.) Wherefore you should have told us in the Head of this Chapter, not so much that our Saviour Designed the Promoting of Holiness, in General, by his life; but that the whole Design of our Saviours Life and Conversation, was to put us again into Possession of *THAT* Holiness which we had lost, into a Possession of that Natural, Old Covenant, Figurative, Ignorant Holiness. But it seems you count that there is no other, then that now lost, but never again to be obtained, Holiness, that was in Adam.

3. Farther: You also Fault here, as to the Stating of the Proposition, for in the Beginning of your Book you State it thus; *That the Enduing Men with inward Real Righteousness, or True Holiness, was the Ultimate end of our Saviours coming into the World*, still meaning the Holiness we lost in Adam. You should therefore in this place also, have minded your Reader, of this your Proposition, and made it manifest if you could, *that the Ultimate End of our Saviours whole Life and Conversation, was the Induing Men with this Admirable Holiness*. But HOLINESS, and *THAT* Holiness is alone with you; and to make it his End, and whole End, his Business, and the whole Business of his Life, is but the same with you.

But you must know that the whole Life and Conversation of our Saviour, was intended for another Purpose, then to drive us back to, or to Indue us with such an Holiness, and Righteousness, as I have Proved this to be.

You have therefore in this your Discourse, put an unsufferable Affront upon the Son of God, in making all his Life and Conversation to Center and Terminate in the Holiness we had lost: As if the Lord Jesus was sent down from Heaven, and the Word

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of God made Flesh; that by a Perfect Life and Conversation he might shew us how Holy *Adam* was before he fell; or what an Holiness that our Holiness was, which we had before we were Converted.

Your Discourse therefore of the Life and Conversation of the Lord Jesus is none other then Heathenish: For you neither Treat of the Principle (his Godhead) by which he did his Works; neither do you in the least, in one Sillable, Avert the First, the main and Prime Reason of this his Conversation; only you Treat of it so far, as a mean Man might have considered it. And indeed it stood not with your Design to Treat aright with these things: For had you Mentioned the First, though but once, your Babel had tumbled about your Ears: For if in the Holy Jesus *did dwell the Word*, One of the Three in Heaven; or if the Lord and Saviour Jesus Christ, was Truly, Essentially, and Naturally God; then must the Principle from whence his Works did Proceed, be better then the Principle from whence Proceeded the Goodness in *Adam*; otherwise *Adam* must be God and Man. Also you do, or may know that the self same act may be done from several Principles: And again, that it is the Principle from whence the act is done, and not the bare doing of the act, that makes it better or worse Accepted, or not in the Eyes either of God or Men.

Now then to shew you the Main, or Chief Design of the Life and Conversation of the Lord Jesus.

First, It was, not to shew us what an Excellent Holiness we once had in *Adam*; But that thereby God, the Eternal Majesty, according to his Promise, might be seen by, and dwell with Mortal Men: For the Godhead being altogether in it's own Nature Invisible, and yet desirous to be seen by, and dwell with the Children of Men; therefore was the Son, who is the self same Substance with the Father, closed with, or Tabernacled in our Flesh; that in that Flesh the Nature and Glory of the Godhead; might be seen by, and dwell with us: *The Word was made Flesh,*

John 1, 14. *and dwelt among us; (and we beheld his Glory: What Glory? The Glory, as of the only Begotten of the Father) full of Grace and Truth.*

1 John 1. Again, *The Life* (that is, the Life of God, in the Works and
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Col 1, 15. Conversation of Christ) was Manifest; and we have seen it, and bear Witness, and shew unto you that Eternal Life which was with the Father, and was Manifested unto us. And hence he is called
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the Image of the Invisible God; or he by whom the Invisible God is most perfectly presented to the Sons of Men. Did I say before that the God of Glory is desirous to be seen of us? Even so also, have the Pure in Hearts, a desire that it should be so: Lord, say they, John 14. shew us the Father; and he suffiseth us: And therefore the promise is for their comfort, that they shall see God: But how then must Mar. 5. they see him? Why, in the Person, and by the Life, and Works of Jesus. When Philip under a mistake, thought of seeing God some other way, then in and by this Lord Jesus Christ; What is the Answer? Have I been so long time with you, saith Christ, and hast thou not known me Philip? He that hath seen me hath seen the Father, and how sayest thou then, shew us the Father; Believest thou not that I am in the Father, and the Father in me? Then Words that I speak unto you, I speak not of my self, but the Father, that dwelleth in me, he doth the Works. Believe me, that I am in the Father, and the Father in me; or else Believe me for the very Works sake. See here, that both the Words John 14. and Works of the Lord Jesus, were not to shew you, and so to call you back to the Holiness that we had lost, but to give us Visions of the Perfections that are in the Father. He hath given us the Knowledge of the Glory of God, in the Face of Jesus Christ. And hence it is, that the Apostle, in that brief Collection of the wonderful Mystery of Godliness, placeth this in the Front thereof, God was Manifested in the Flesh: Was Manifested, viz. In and by the Person of Christ; when in the Flesh he lived among us: Manifest, I say, for this, as one Reason, that the Pure in heart, who long after nothing more, might see him. I beseech thee, said Moses, shew me thy Glory. And will God indeed dwell with Men on the Earth; saith Solomon?

Now to fulfil the desires of them that seek him, hath he shewed himself in Flesh unto them; which Discovery Principally is made by the Words and Works of Christ. But,

Secondly, Christ by his Words and Works of Righteousness, in the days of his Flesh, neither shewed us which was, nor called us back to the Possession of the Holiness that we had lost; but did Perfect, in, and by himself, the Law for us, that we had Broken. Man being Involved in Sin and Misery, by reason of Transgression Committed against the Law, or Ministration of Death, and being utterly unable to Recover himself therefrom; the Son of God himself, Assumeth the Flesh of Man, and for Sin Condemned Suffereth that Flesh. And that, First, by walking through the Power

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Rom. 8.

of his Eternal Spirit, in the highest Perfection to every point of the whole Law, in it's most Exact and full Requirements; which was to be done, not onely without Commixing Sin in his doing, but by one that was perfectly without the least being of it in his Nature: yea, by one that now was God-Man, because it was God whose Law was broken, and whose Justice was offended. For, were it now possible to give a Man Possession of that Holiness that he hath lost in Adam, that Holiness could neither in the Principle, nor Act, deliver from the Sin by him before Committed. This is Evident by many Reasons: First, because it is not a Righteousness able to answer the Demands of the Law for Sin; that requiring not onely a perfect abiding in the thing Comanded, but a satisfaction by death, for the Transgression Committed against the Law. *The Wages of Sin is Death.* Wherefore he that would undertake the Salvation of the World, must be one who can do both these things: One that can perfectly do the Demands of the Law, in Thought, Word, and Deed, without the least Commixture of the least Sinful thought, in the whole Course of his Life: He must be also able to give by Death, even by the Death that hath the Curse of God in it, a compleat satisfaction to the Law for the breach thereof. Now this could none but Christ accomplish; none else having Power to do it. *I have Power,* said he, *to lay down my Life, and I have Power to take it again: And this Commandment have I Received of my Father.* This Work then must be done, not by another Barthly Adam, but by the Lord from Heaven; by one that can Abolish Sin, Destroy the Devil, Kill Death, and Rule as Lord in Heaven and Earth. Now the Words and Works of the Lord Jesus, declared him to be such a one. He was first, *without Sin*; then he *did no Sin*; neither could either the Devil, the whole World, or the Law, find any Deceit in his mouth. But by being under the Law, and walking in the Law, by that Spirit which was the Lord God of the Law, he not onely did always the things that pleased the Father, but by that means in mans Flesh, he did perfectly accomplish, and fullfil, that Law which all Flesh stood Condemned by. It is a Foolish, and an Heathenish thing, nay worse, to think that the Son of God should onely, or specially, fullfil, or perfect the Law, and the Prophets, by giving more and higher Instances of Moral Duties, then were before expressly given (*Page 17.*) This would have been but the Lading of men with heavy Burthens. But
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know then, whoever thou art that Readest, that Christ's Exposition of the Law, was more to shew thee the Perfection of his own Obedience, then to drive thee back to the Holiness thou hadst lost. For God sent him to fulfill it; by doing it; and dying; to the most sore Sentence it could Pronounce: not as he stood a single Person, but common; as Mediator between God and Man; making up in himself the breach that was made by Sin; betwixt God and the World. For,

Thirdly, He was to dye as a Lamb, as a Lamb without Blemish; and without Spot, according to the Type: *Your Lamb shall be without Blemish*: But because there was none such to be found by, *1. 2. 3. 4.* and among all the Children of Men; therefore God sent his from Heaven. Hence John calls him the Lamb of God; and Peter, him that was without Spot, who Washed us by his Blood. Now wherein doth it appear that he was without Spot, and Blemish, but as he walked in the Law. These words therefore *WITHOUT SPOT*, are the Sentence of the Law, who searching him could find nothing in him, why he should be slain, yet he dyed because there was Sin; Sin where? Not in him, but in his People; For the Transgression of my People was he stricken (Isa. 53.) He dyed then for our Sins, and qualified himself so to do; by coming Sinless into the World, and by going Sinless through it; for had he not done both these, he must have dyed for himself. But being God, even in Despite of all that stumble at him, he Conquered Death, the Devil, Sin, and the Curse, by himself; and then sat down at the Right Hand of God.

Fourthly, And because he hath a Second Part of his Priestly Office to do in Heaven, therefore it was thus Requisite that he should thus manifest himself to be Holy, and Harmless, Undeiled, and Separate from Sinners on the Earth: As *Aron First* put on the Holy Garments, and then went into the Holiest of all. The Life therefore, and Conversation of our Lord Jesus, was to shew us with what a Curious Robe and Girdle he went into the Holy Place. And not to shew us with what an Adamitish Holiness he would Possess his own. Such an High Priest became us, who is Holy, Harmless, and Undeiled, Separate from Sinners, and made High: when he Pleureth his Blood to God, the Attonement for Sin: Indeed in some things he was an Example to us to follow him; but mark; It was not as he was Mediator, not

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not as he was under the Law to God, nor as he dyed for Sin, nor as he maketh Reconciliation for Iniquity. But in these things Consist the Life of our Soul, and the beginning of our Happiness. He was then Exemplary to us, as he carried it Meekly, and Patiently, and Self-denyingly towards the World: But yet not so neither, to any, but such to whom he first offered Justification by the means of his own Righteousness. For before he saith *Learn of me*, he saith, *I will give you Rest*; Rest from the Guilt of Sin, and fear of Everlasting Burnings, *Mat. 11*. And so *Peter*, first tells us, *he dyed for our Sins*: And next, that he left us an Example. But should it be granted that the whole of Christ's Life, and Conversation among men, was for our Example, and for no other end at all, but that we should learn to live by his Example, yet it would not follow, but be as far from truth, as the ends of the Earth are asunder, that by this means he sought to Possess us with the Holiness we had lost; for that he had not in himself, 'tis true, he was born without Sin, yet born God and Man; he lived in the World without Sin, but he lived as God-Man; he walked in, and up to the Law, but it was as God-Man. Neither did his Manhood, even in those acts of Goodness, which as to action, most properly respected it; do ought without, but by, and in Conjunction with his Godhead. Wherefore all, and every whit of the Righteousness, and good that he did, was that of God-Man; the Righteousness of God. But this was not Adam's Principle, nor any Holiness that we had lost.

Your Fifth Chapter, therefore Consisteth of Words spoken to the Ayr.

Your Sixt Chapter tells us, "That to make Men truly Vertuous and Holy, was the Design of Christ's Unimitable Actions, or mighty Works and Miracles; and these did onely tend to Promote it, *Page 68*."

He neither did, nor needed, so much as one small piece of a Miracle to perswade men to seek for the Holiness which they had lost; or to give them again Possession of that: For that as I have shewed, though you would fain have it otherwise, is not at all the Christan, or Gospel Righteousness. Wherefore, in one word you are as short by this Chapter to prove your Natural, old Covenant, Promise-less, Figurative Holiness, to be here Designed, as if you had said so much as amounts to nothing. Farther, Christ needed not to Work a Miracle to perswade men to fall in Love with themselves,

selves, & their own Natural Dictates, to perswade them that they have a Purity of the Humane Nature in them; or that the Holiness which they have lost, is the *only True*, Real, and Substantial Holiness: These things, both Corrupted Nature, and the Devil, have of a long time fastned, and fixed in their minds.

His Miracles therefore tend rather to take Men off of the Pursuit after the Righteousness or Holiness that we had lost, and to Confirm unto us the truth of a far more Excellent, and Blessed thing; to wit, the Righteousness of God, of Christ, of Faith, of the Spirit, which, *that* you speak of never knew: neither is it possible that he should know it, who is hunting for your sound Complexion, your Purity of Humane Nature, or it's Dictates, as the onely True, Real, and Substantial Righteousness. *They are Ignorant of God's Righteousness, that go about to Establish their own Righteousness;* and neither have, nor can, without a Miracle, submit themselves unto the Righteousness of God. They cannot submit THEMSELVES thereto; talk thereof they may, notion it they may, profess it too they may; but for a man to submit himself thereto, is by the mighty power of God.

Miracles and Signs are for them that *believe not*: Why for? *1 Cor. 14.* them? That they *might* believe, therefore their State is reckoned²² fearful, that have not yet believed for all his wondrous Works. *John 12.* And though he did so many Miracles among them, yet they believed^{37, 38, 39,} him not: But what should they believe? That Jesus is the true^{40.} *Messias*, the Christ that should come into the World. Do you say that I Blaspheme (saith Christ) because I said I am the Son of God, if I do not the Works of my Father believe me not; but if I do, though you believe not me, believe the Works, that ye may know, and believe, that the Father is in me, and I in him, *John 10. 37, 38.* But what is it to believe that he is *Messias*, or Christ? Even to believe that this Man, Jesus, was ordained, and appointed of God, (and that before all Worlds) to be the Saviour of Men, by accomplishing in himself an Everlasting Righteousness for them, and by bearing their Sins in his Body on the Tree; that it was he that was to Reconcile us to God, by the Body of his Flesh, when he hanged on the Cross. This is the Doctrine that at the beginning Christ Preached to that Learned Ignorant Nicodemus. As Moses^{John 3. 14.} (said he) lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up, that whosoever believeth in him should not Perish, but have Everlasting Life. The Serpent was lifted up upon a Pole;

Numb 21

1 2, 3 4, 5,

6, 7, 8, 9, 10,

Christ was hanged on a Tree: the Serpent was lifted up for Murmurers: *Christ was hanged up for Sinners*: the Serpent was lifted up for them that were bitten with Fiery Serpents, the fruits of their wicked Murmuring: *Christ was hanged up for them that are bitten with Guilt, the rage of the Devil, and the fear of Death, and wrath*: the Serpent was hanged up to be looked on: *Christ was hanged up that we might believe in him, that we might have Faith in his Blood*: They that looked upon the Serpent of Brasses lived; *They that believe in Christ shall be saved*, and shall never perish. Was the Serpent then lifted up for them that were good and Godly? No, but for the Sinners: *So God commended his Love to us, in that, while we were yet Sinners Christ dyed for us*. But what if they that were Stung, could not, because of the swelling of their face, look up to the Brazen Serpent? then without remedy they dye: *So he that believeth not in Christ shall be Damned*. But might they not be healed by humbling themselves? one would think that better then to live by looking up onely: No, onely looking up did it; when death swallowed up them that looked not. This then is the Doctrine, *Christ came into the World to save Sinners*: according to the Proclamation of Paul, *Be it known unto you therefore, Men and Brethren, that through this Man is Preached unto you the forgiveness of Sins*; and by him, all that believe are justified from all things, from which they could not be justified by the Law of Moses. The forgiveness of Sins: But what is meant by forgiveness? Forgiveness doth strictly respect the Debt, or Punishment that by Sin we have brought upon our selves. But how are we by this Man forgiven this? Because by his Blood he hath answered the Justice of the Law, & so made amends to an offended Majesty. Besides, this Man's Righteousness is made over to him, that looks up to him for Life: Yea, that man is made the Righteousness of God in him. This is the Doctrine, that the Miracles were wrought to confirm, and that both by Christ, and his Apostles; and not that Holiness, and Righteousness, that is the fruit of a feigned Purity of our Nature.

Take two or three Instances for all.

The Jews came round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them. I told you, and you believed not; the Works that I do in my Father's name, they bear witness of me; but ye believe not, because ye are not of my Sheep, John 10. 24, 25, 26.

by Faith in Jesus Christ.

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By this Scripture the Lord Jesus testifies what was the end of his Words, and wondrous Works; viz. *That men might know that he was the Christ*; that he was sent of God to be the Saviour of the World: and that these Miracles required of them, first of all, that they accept of him by *believing*: (a thing little set by, by our Author) for in *Pag. 299.* he preferreth his doing Righteousness far before it, and above *ALL* things else; his words are Verbatim thus, *Let us exercise our selves unto Real and Substantial Godliness,* (such as he hath Described in the first part of his Book: viz. That which is the Dictates of his Humane Nature, &c.) *and in keeping our Consciences void of Offence, both towards God, and towards Men; and in studying the Gospel to enable us, not to Discourse, or onely to BELIEVE, but also and above ALL things to DO WELL.* But Believing, though not wth this man, yet by Christ and his wondrous Miracles, is expected first, and above *ALL* things, from men; and to do well, in the best Sence (though his Sence is the worst,) is that which by the Gospel is to come after.

Secondly, *Go into all the World, and Preach the Gospel unto every Creature; He that Believeth and is Baptized shall be saved; and he that Believeth not shall be Damned. And these signs shall follow them that Believe: In my Name shall they cast out Devils, they shall speak with New Tongues, they shall take up Serpents, and if they drink any deadly thing it shall not hurt them, &c.* Mark. 16. 16, 17, 18.

Mark you here, it is *Believing, Believing*; It is, I say, *Believing* that is here required by Christ. *Believing* what? The Gospel; even good Tydings to Sinners by Jesus Christ; good Tydings of Good, glad Tydings of good things. Mark how the Apostle hath it: the glad Tydings is, *that through Jesus is Preached the forgiveness of Sins; and by him all that BELIEVE are justified from ALL things, from which they could not be justified by the Law of Moses.* Acts 13. 33----39.

These Signs shall follow them that Believe: Mark, Signs before, and Signs after; and all to Exite to, and Confirm the weight of Believing. And they went forth and Preached every where; the Lord working with them; and Confirming the Word with Signs following, Amen. Mark 16. 20.

Thirdly, *Therefore we ought to give the more earnest heed to the things that we have heard, least at any time we should let them slip. For if the Word spoken by Angels was stedfast, and every Transgression,*

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sion, and Disobedience received a just Recompence of Reward, how shall we escape if we neglect so great Salvation? which at the first began to be spoken by the Lord, and was Confirmed to us by them that heard him; God also bearing them Witness with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost, according to his own will, Heb. 2. 1, 2, 3, 4.

Here we are Excited to the *Faith* of the Lord Jesus, under these Words (*so great Salvation.*) As if he had said, *Give earnest heed, the most earnest heed, to the Doctrine of the Lord Jesus, because it is SO great Salvation.* What this Salvation is, he tells us, it is that which was Preached by the Lord himself; *That God so loved the World, that he gave his onely Begotten Son, that whosoever Believed in him should not Perish, but have Everlasting Life, John 3. God SO Loved, that he gave his Son to be SO great Salvation.* Now as is expressed in the Text, to be the better for this Salvation, is, to give heed to hear it; for *Faith cometh by hearing.*

He saith not, give heed to *doing*, but to the *Word* you have *HEARD*; Faith (I say) cometh by *Hearing*, and *Hearing* by the *word of God*, Rom. 10. But that this *hearing* is the *hearing of Faith*, is farther Evident:

1. Because he speaketh of a *great Salvation*, accomplished by the Love of God in Christ, accomplished by his *Blood*. *By his own Blood he entred into Heaven it self, having Obtained Eternal Redemption for us, Heb. 9.*

2. This Salvation is set in Opposition to that which was Propounded before, by the Ministrations of Angels, which Consisted in a Law of Works; that which *Moses* received to give to the Children of *Israel*. For the Law (a command to Works and Duties) was given by *Moses*; but *Grace and Truth* came by *Jesus Christ*. To live by doing Works is the Doctrine of the Law, and *Moses*: but to live by *Faith*; and *Grace*, is the Doctrine of Christ, and the Gospel.

Besides, the threatening being pressed with an *HOW* shall we escape? Respects still a *Better*, a *Freer*, a more *Gracious Way of Life*, then either the *Moral*, or *Ceremonial Law*; for both these were long before; but here comes in *another Way*, not that Propounded by *Moses*, or the Angels, but since by the *Lord himself*. *How shall we escape if we neglect so great Salvation? which at First began to be spoken by the Lord, and was Confirmed to us by them that heard him.*

Now

by Faith in Jesus Christ.

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Now Mark, It is *this* Salvation, *this* SO great, and Eternal Salvation, that was obtained by the Blood of the Lord himself: It was this, even to Confirm *Faith* in *this*, that the God of Heaven himself came down, to Confirm by Signs and Wonders; God bearing them *Witness*, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost, according to his own Will.

Thus we see, that to establish a Holiness that came from the First Principles of Morrals in us, or that ariseth from the Dictates of our Humane Nature, or to drive us back to that Figurative Holiness that we had *once*, but *lost* in *Adam*, is little thought on by Jesus Christ, and as little intended by any of the Gospel Miracles.

A Word or two more. The Tribute Money you mention, *Pag. 72.* was not as you would clawingly Insinuate for *no* other Purpose, then to shew Christs Loyalty to the Magistrate: But First, and above all, to shew his Godhead, to Confirm his Gospel, and then to shew his Loyalty, the which Sir, the Persons you secretly smite at, have respect for, as much as you.

Again, Also the Curse of the Barren Fig-Tree, mentioned, *Pag. 73.* was not (if the Lord himself may be believed) to give us an Emblem of a Person void of good Works; but to shew his Disciples the Power of *Faith*, and what a wonder-working thing that blessed Grace is. Wherefore when the Disciples wondred at that sudden Blast, that was upon the Tree, Jesus answered not, Behold an Emblem of one void of Morral Vertues; but, *Verily, I say unto you, if you have Faith, and doubt not, ye shall not onely do this which is done to the Fig-Tree, but also if you shall say unto this Mountain, be thou removed, and be thou cast into the Sea, it shall be done; and all things whatsoever ye shall ask in Prayer, Believing, ye shall Receive.* Again, *Mark* saith, *When Peter saw the Fig-tree, that the Lord had Cursed, dried up from the Roots, he said to his Master, Behold the Fig-tree which thou Cursed'st is withered away.* Christ now doth not say as you, this Tree was an Emblem of a Professor void of good Works; but, *Have Faith in, or the Faith of God; For, verily I say unto you, whosoever shall say unto this Mountain, Be thou removed, and be thou cast into the Sea, and shall not doubt in his Heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith: Therefore I say unto you, what things soever you desire when you pray, believe that you receive them, and you shall have them.* (*Mat. 21. Mark 11.*) Christ

Jesus

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Jesus therefore had a higher, and a better end, than that which you propound, in his curling the Barren Fig-tree, even to shew, as himself Expounds it, the mighty power of *Faith*; and how it lays hold of things in Heaven, and tumbleth before it things on Earth. Wherefore your Scriptureless Exposition, doth but lay you even *Solomon's Proverb*, *The Legs of the Lame are not equal*, &c.

I might Inlarge; but enough of this; Onely here I add, that the Wonders and Miracles, that attend the Gospel, were wrought, and are Recorded, to perswade to *Faith* in Christ. By *Faith* in Christ, men are Justified from the Curse, and Judgement of the Law. This *Faith* worketh by Love, by the Love of God it brings up the Heart to God, and Goodness; but not by your *Covenant*, not by Principles of Humane Nature, but of the Spirit of God; not in a Poor, Legal, Old Covenant, Promiseless, Ignorant, Shadowish, Natural Holiness, but by the Holy Ghost.

Ezek. 16.
61.

I come now to your Seventh Chapter; but to that I have spoken briefly already, and therefore here shall be the shorter.

In this Chapter you say, *that to make Men Holy was the Design of Christ's Death.*

Ans. But not with your Described Principles of Humanity, and Dictates of Humane Nature: He Designed not, as I have fully proved, neither by his Death, nor Life, to put us into a Possession of the Holiness which we had *lost*, though the Proof of that be the business of your Book.

2. To make men holy, was Doubtless, Designed by the Death and Blood of Christ: But the way and manner of the Proceeding of the Holy Ghost therein, you write not of; although the First Text you mention (*Pag. 78. 79.*) doth fairly present you with it: For the way to make men inwardly Holy, by the Death and Blood of Christ, is, First, to Possess them with the Knowledge of this, that their Sins were Crucified with him; or that he did bear them in his Body on the Tree: *Knowing this, that our Old Man is Crucified with him, that the body of Sin might be Destroyed, that henceforth we should not serve Sin*, Rom. 6. 6. So he dyed for all, that they that live, should not henceforth live unto themselves (as you would have them) nor to the Law or Dictates of their own Nature, as your Doctrine would perswade them; but to him that dyed for

2 Cor. 5. 14 - them, and rose again.

There are two things, in the right stating of the Doctrine of the Effects of the Death and Blood of Christ, that do Naturally

turally Effect in us an Holy Principle, and also a life becoming such a Mercy.

First, For that by it we are set at liberty (by Faith therein) from the Guilt, and Curse that is due to Guilt, from Death, the Devil, and the Wrath to come: No Incouragement to Holiness, like this, like the Perswasion, and Belief of *this*; because *this* carrieth in it the greatest expression of Love, that we are Capable of Hearing, or Believing; and there is nothing that worketh on us so Powerfully as Love. *And herein is Love! not that we Loved* 1 John 4: God, *but that he Loved us, and gave his Son to be the Propitiation for* 10. *our Sins.* He then that by Faith can see that the Body of his Sin did hang upon the Cross, by the Body of Christ, and that can see by that action, Death and Sin, the Devil and Hell, destroyed for him; 'tis he that will say, *Bless the Lord, O my Soul; and all that is within me Bless his Holy Name; &c.* Psa. 103. 1, 2, 3, 4.

Secondly, Moreover, the Knowledge of this giveth a man to understand this Mystery, That Christ and himself are united in one: For Faith saith, *If our Old man was Crucified with Christ*, then were we also Reckoned in him, when he hanged on the Cross, *I am Crucified with Christ*: All the Elect did Mystically hang upon Gal 2. 20. the Cross in Christ. We then are Dead to the Law, and Sin, First, by the Body of Christ, Rom. 7. 4. *Now he that is Dead is free from Sin; now if we be dead with Christ, we Believe that we shall live with him, knowing that Christ being raised from the Dead, Dyeth no more, Death hath no more Dominion over him; for in that he dyed, he dyed unto Sin once; but in that he liveth, he liveth unto God: Likewise reckon your selves also dead unto Sin, but alive unto God, through Jesus Christ our Lord.* This also Peter doth lively Discourse of, *Forasmuch then* (saith he) *as Christ hath suffered for us in the Flesh, Arm your selves likewise with the same mind; for he that hath suffered in the Flesh hath ceased from Sin,* 1 Pet. 4. 1, 2. By which Words he Insinuateth the Mystical Union, that is between Christ the Head, and the Elect his Body; Arguing: from the Suffering of a Part, there should be a Sympathy in the whole: If Christ then suffered for us, we were (even our Sins, Bodies and Souls) reckoned in him, when he so suffered. Wherefore, by his sufferings, the Wrath of God for us is appeased, the Curse is taken from us: For as Adam by his acts of Rebellion, made all that were in him Guilty of his Wickedness; so Christ by his acts, and doings of Goodness, and Justice, made all that were reckoned in him good,

good, and Just, also : But as *Adam's* Transgression did First, and immediately Reside with, and remain in the Person of *Adam* onely, and the Imputation of that Transgression to them that sprang from him ; so the Goodness, and Justice, that was accomplished by the Second *Adam*, First, and Immediately Resideth in him, and is made over to his also, by the Imputation of God. But again, As they that were in *Adam*, stood not onely guilty of Sin, by Imputation, but Polluted by the Filth that Possessed him at his fall ; So the Children of the Second *Adam*, do not onely (though first) stand Just by Vertue of the Imputation of the Personal acts of Justice, and Goodness done by Christ, but they also receive of that inward quality, the Grace, and Holiness that was in him, at the Day of his rising from the Dead.

Thus therefore come we to be Holy, by the Death, and Blood of the Lord : This also is the Contents of those other Scriptures, which abusively you Cite, to Justifie your Assertion, to wit:

That the great Errand of Christ in coming into the World, was--- to put us again into Possession of the Holiness which we had lost: And that onely Designed the Establisning such a Holiness, as is Sealed Originally in our Natures, and Originally Dictates of the Humane Nature. The rest of the Chapter being spoken to already, I pass it, and Proceed to the next.

Your Eighth Chapter tell us, *That it is onely the Promoting of the Design of making Men Holy, that is Aimed at by the Apostles, Insisting on the Doctrines of Christ's Resurrection, Assention, and coming again to Judgement.*

Though this should be granted, as indeed it ought not ; yet there is not one Sillable in all their Doctrines, that tendeth in the least to drive Men back to the Possession of the Holiness we had lost ; which is still the thing Asserted by you, and that, for the Proof of which you make this noise, and adoe. Neither did Christ at all Design the Promoting of Holiness, by such Principles as you have Asserted in your Book ; neither doth the Holy Spirit of God, either help us in, or excite us to our Duty, Simply from such Natural Principles.

But the Apostles in these Doctrines you mention, had far other Glorious Designs ; such as were truly Gospel, and tended to strengthen our Faith yet farther : As,

First, For the Resurrection of Christ ; They Urge that, as an Undeniable Argument, of his doing away Sin, by his Sacrificing, and

and Death: *He was delivered for our Offences*, because he put himself into the Room, and Seat of the Wicked, as undertaking their Deliverance from Death, and the Everlasting Wrath of God: Now putting himself into their Condition, he bears their Sin, and dyes their Death: but how shall we know that by undertaking this Work he did accomplish the thing he intended? The answer is, *He was raised again for our Justification*, Rom. 4. 25. even to make it manifest that by the Offering of himself he had Purged our Sins from before the Face of God. For in that he was raised again, and that by him, for the appeasing of whole Wrath he was delivered up to Death; it is evident that the Work for us, was by him effectually done: *For God raised him up again*. And hence it is that *Paul* calls the Resurrection of Christ, *the sure Meritor of David*, Act. 13. And as concerning that he raised him up from the Dead, *now no more to return to Corruption*, he saith on this wise, *I will give thee the sure Mercies of David*. For Christ having Conquered and overcome Death, Sin, the Devil, and the Curse, by himself, as tis manifest he did by his rising from the Dead, what now remains for him, for whom he died thus, but Mercy and Goodness for ever.

Wherefore the Resurrection of Christ is that which Sealeth the truth of our being delivered from the Wrath by his Blood.

Secondly, As to his Ascension, they urge, and make use of that, for divers weighty Reasons also.

1. As a farther Testimony yet, of the Sufficiency of his Righteousness to Justifie Sinners withal: For if he then undertaketh the Work, is yet entertained by him, whose Wrath he was to appease thereby: What is it? but that he hath so compleated that Work. Wherefore he saith, that the Holy Ghost shall Convince the world, that he hath a sufficient righteousness, and that because he went to the Father (John 16.) And *they saw him no more*, because he, when he Ascended up to the Father, was there Entertained, Accepted, and Imbraced of God. That is an Excellent Word. *He is Chosen of God, and Precious*: Chosen of God, to be the Righteousness, that his Divine Majesty is pleased with, and takes Complacency in; God hath Chosen, Exalted, and set down Christ at his own Right Hand, for the sweet Saviour that he smelled in his Blood, when he dyed for the Sins of the World.

2. By his Ascension he sheweth how he returned Conqueror, and Victorious over our Enemies. His Ascension was his going home from

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whence he came, to deliver us from Death: Now it is said, that when he returned home, or *Ascended*, he led *Captivity Captive*, Eph. 4. that is, carried them Prisoners, whose Prisoners we were: He rode to Heaven in Triumph, having in Chains the Foes of Believers.

3. In that he *Ascended*, it was, that he might perform for us, the Second Part of his Priestly Office, or Mediator ship. He is gone into Heaven it self, there, *now to appear in the presence of God* Heb. 9.7. for us. Wherefore, he is able to save to the uttermost, all that come to God by him, (as indifferent a thing as you make it to be) seeing he ever liveth (viz. in Heaven, whether he is *Ascended*) to make *Intercession* for them.

4. He *Ascended*, that he might be Exalted not onely above, but be made head over all things to the Church. Wherefore now in Heaven, as the Lord in whose hand is all Power, he Ruleth over, both Men, and Devils, Sin, and Death, Hell, and all Calamities, for the good and profit of his Body, the Church, Eph. 1. 19, 20, 21.

5. He *Ascended* to prepare a place for us, who shall live and dye in the Faith of Jesus, John 14. 1, 2, 3.

6. He *Ascended*, because there he was to receive the Holy Ghost, the great Promise of the New Testament; that he might Communicate of that unto his chosen ones, to give them light to see his wonderful Salvation, and to be as a Principle of Holiness in their Souls: For the Holy Ghost was not yet given, because that Jesus was not yet Glorified. But when he *Ascended* on High, even as he led *Captivity Captive*, so he received Gifts for Men; by which Gifts he meaneth the Holy Ghost, and the Blessed and saving Operations thereof, Luke 24. Acts 1. 2.

Thirdly, As to his coming again to Judgement, that Doctrine is urged, to shew the benefit, that the Godly will have at that day, when he shall gather together his Elect, and Chosen, from one end of Heaven unto the other. As also to shew you what an end he will make with those, who have not obeyed his Gospel, Mat. 25. 2 Thes. 1. 8. 2. Pet. 3. 7, 8, 9, 10, 11.

Now 'tis true, all these Doctrines do Forcibly Produce an Holy, and Heavenly life, but neither from your Principles, nor to the end you Propound; to wit, that we should be put into Possession of our first, Old Covenant Righteousness, and act from Humane, and Natural Principles.

Your Ninth Chapter is spent, as you suppose, to shew us the Nature, and Evil of Sin; but because you do it more like a Heathen Philosopher, then a Minister of the Gospel, I shall not much trouble my self therewith.

Your Tenth Chapter Consisteth in a Commendation of Vertue, but still of that, and no other, though Counterfeited for another, then at first you have Described; (*Chap. 10.*) even such, which is as much in the Heathens you make mention of, as in any other man, being the same both in Root, and Branches, which is Naturally to be found in all men, even as is Sin and Wickedness it self. And hence you call it here, *A living up to your feigned highest Principle, like a Creature Possessed of a Mind and Reason*. Again, *While we do thus, we are most agreeable to the right frame and temper of our Souls; and Consequently most Naturally; and all the affections of Nature, are confessedly very sweet and Pleasant*; of which very thing you say; *the Heathens had a very great Sense.* Pag. 113, 114.

Ans. No marvel, for it was their Work, not to search the deep things of God; but those which be the things of a man, and to Discourse of that Righteousness; and Principle of Holiness, which was Naturally sounded, and found within themselves, as Men; or, as you say, *a Creature Possessed with a mind, and Reason*: But as I have already shewed, all this may be, where the Holy Ghost and Faith is absent, even by the Dictates, as you call them, of Humane Nature; a Principle, and actions, when trusted to that, as much please the Devil, as any Wickedness, that is committed by the Sons of Men. I should not have thus boldly Inserted it, but that your self did (*Pag. 101.*) tell me of it: but I believe it was onely Extorted from you, your Judgement, and your *Apello* suit not here, though indeed the Devil is in the right; for this Righteousness and Holiness which is *our own*, and of *our selves*, is the greatest enemy to Jesus Christ: the Post, against his Post, and the Wall, against his Wall. *I came not to call the Righteous (puts you quite of the World) but Sinners to Repentance.*

Your Eleventh Chapter, is, to shew what a miserable Creature that man is, that is Destitute of your Holiness.

Ans. And I add, as miserable is he, that hath, or knoweth no better: For such an one is under the Curse of God, because he abideth in the Law of Works, or in the Principles of his own Nature, which neither can cover his Sins from the sight of God; nor Possess him with Faith or the Holy Ghost.

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There are two things in this Chapter; that persuade you to be obligant of Jesus Christ, and that to live by him. First you say, *Is not possible a wicked Man should have Gods Pardon.* Pag. 119. Pag. 130.

Secondly, You suppose it to be impossible for Christ's Righteousness to be Imputed to an unrighteous man. Pag. 120.

To both which, a little briefly, God doth not care to answer. To both which, a little briefly, God doth not care to answer.

Tim. 1. 15. Pardon Painted Sinners; but such as are Really for the sake of
Rom. 5. 6. **SINNERS**; and God Justifieth the **UNGODLY** even
7. 8. 9. him that worketh not, nor hath no Works to make him Godly.
Rom. 4. 3. Besides, Pardon supposeth Sin; now he that is a Sinner,
4. 5. is a Wicked man; by Nature a Child of Wrath; and as such
Rom. 9. 18. an Object of the Curse of God; because he hath broken the Law
Isa. 33. 11. of God. But such God Pardoneth; not because they have made themselves Holy, or have given up themselves to the Law of Nature, or to the Dictates of their Humane Principles, but because he will be Gracious, and because he will give to his beloved Son Jesus Christ the benefit of his Blood.

As to the Second Head; What need is there, that the Righteousness of Christ should be Imputed; where men are Righteous first to God, ifeth not thus to do; his Righteousness is for the good he expect, and for them that are far from Righteousness. Isa. 46. 12, 13.

The Believing of *Abraham* was, while yet he was Uncircumcised; and Circumcision was added; not to save him by, but as a Seal of the Righteousness of **THAT** Faith, which he had, being yet Uncircumcised. Now we know that Circumcision in the Flesh, was a Type of Circumcision in the heart; wherefore the Faith that *Abraham* had, before his outward Circumcision, was to shew us, that Faith if it be right, layeth hold upon the Righteousness of Christ, before we be Circumcised inwardly; and this must needs be so, for if Faith doth Purify the Heart, then it must be there, before the Heart is Purified. Now this inward Circumcision is a Seal or Sign of this, That that is the only saving Faith, that layeth hold upon Christ before we be Circumcised. But he that believeth, before he be inwardly Circumcised, must believe in another, in a Righteousness without him; and that as he standeth he present in himself Ungodly, for he is not Circumcised; which Faith, if it be right, approveth it self also, so to be, by an after Work of Circumcising inwardly. But, I say, the Soul that *thus* layeth hold on

Rom. 2.

Christ

notion of Faith in Jesus Christ

Christ, taketh the only way to please his God, because this is that also, which his which hath determined shall be accomplished upon us. But unto him that worketh, is the Reward, not reckoned of Grace, but of Debt; but to him that worketh not, his Believeth in him that justifieth him. **UNGOODY**, his Faith is counted for Righteousness, Rom. 4. He that is Ungodly hath a want of Righteousness, even of the inward Righteousness of Works: But what must become of him? Let him believe in him that justifieth the Ungodly, because for that purpose there is in him a Righteousness. We will now return to Paul himself; he had Righteousness before he was justified by Christ; yet he chose to be justified, rather as an unrighteous man, then as one induced with so by a Qualification. *Paul I may be found in him, not having mine own Righteousness; away with mine own Righteousness, I chose rather to be justified as Ungodly by the Righteousness of Christ, than by mine own, and his together, Phil. 3.*

You Argue therefore like him that desireth to be a Teacher of the Law, (say worse) that neither knoweth what he saith, nor whereof he affirmeth. But you say, *Righteousness could be imputed to an Unrighteous man.* I dare boldly affirm that it would signify as little to his Happiness, while he continueth so, as would a Crown, and Splendid Garment, to one that is almost starved, &c.

But, 1. That Christ's Righteousness is Imputed to men, while Sinners, is sufficiently testified by the Word of God, Beck. 16. 1. 1. 2. Tim. 3. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. And that the Sinner, or unrighteous Man, is happy in this Imputation, is also as abundantly Evident. For,

1. The Wrath of God, and the Curse of the Law, are both taken off, by this Imputation.

2. The Graces, and Comforts of the Holy Ghost, are all imparted to, and followers of this Imputation. Blessed is he, to whom the Lord will not Impute Sin: It saith not, that he is Blessed that hath not Sin to be imputed; but he to whom God will not Impute them, be sure, Therefore the non Imputation of Sin, doth not argue a non being thereof in the Soul, but a Glorious act of Grace, Imputing the sufficiency of Christ's Righteousness, to Justify him that is yet Ungodly.

But

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But what Blessedness doth follow, the Imputation of the Righteousness of Christ, to one that is yet Ungodly?

Ans. Even the Blessing of Abraham, to wit, *Grace, and Eternal Life*: For Christ was made the Curse, and Death that was due to us, as Sinners; that the Blessing of Abraham might come upon the Gentiles, through Faith in Jesus Christ: That we might receive the Promise of the Spirit through Faith, Gal. 3. 13, 14. Now Faith hath it's eye upon two things, with respect to it's act of Justifying. First, it acknowledgeth that the Soul is a Sinner, and then that there is a Sufficiency in the Righteousness of Christ, to Justifie it in the sight of God, though a Sinner.

We have Believed in Jesus Christ, that we might be Justified by the Faith of Christ, and not by the Works of the Law. Therefore they that believe might, receive Righteousness, even the Righteousness of another, so Justifie them, while yet in themselves they are Sinners.

Why do they believe in Christ? The answer is, That they MIGHT be Justified, not because in their own Eyes they are. They therefore at present stand Condemned in themselves, and therefore they believe in Jesus Christ, that they might be set free from present Condemnation. Now being Justified by his Blood, as Ungodly, they shall be saved by his Life, that is, by his Intercession: For whom he Justifieth by his Blood, he saveth by his Intercession: For by that is given the Spirit, Faith, and all Grace that preserveth the Elect unto Eternal Life and Glory.

I Conclude therefore, that you argue not Gospelly, in that you so boldly Affirm, that it would signifie as little to the Happiness of one, to be Justified by Christ's Righteousness, while a Sinner, as would a Gorgeous and Splendid Garment to one that is ready to perish. For farther, Thus to be Justified is Meat and Drink to the Sinner, and so the beginning of Eternal Life in him. *My Flesh is Meat indeed, said Christ, and my Blood is Drink indeed: And he that Eath my Flesh, and Drinketh my Blood, hath Eternal, or Everlasting Life.* He Affirmeth it once again. *As the living Father hath sent me, and I live by the Father, so he that Eath me, even he shall live by me.* John 6. Here now is a Man an Hungred, what must he feed upon? Not his pure Humanity, nor upon the sound Complexion of his Soul, nor yet on the Dictates of his Humane Nature, nor those neither, which you call, truly Generous Principles: But upon the Flesh, and Blood of the Son of God, which was once given for the

Sin of the World. Let *those* *there*, that would be saved from the Devil, and Hell, and that would find a Fountain of Grace in themselves, first receive, and feed upon Christ, as Sinners, and Ungodly. Let them believe that both his Body, and Blood, and Soul, was offered for them, as they were Sinners. The believing of this, is the Eating of Christ; this eating of Christ, is the beginning of Eternal Life, to wit, of all Grace, and health in the Soul, and of Glory to be Enjoyed most perfectly in the next World.

Your Twelfth Chapter is to shew, *That Holiness being Perfect-ed, is Blessedness it self; and that the Glory of Heaven Consisteth chiefly in it.*

Ans. But none of your Holiness, none of that inward Holiness, which we have Left before Conversion, shall ever come to Heaven: That being as I have shewed, a Holiness of another Nature, and arising from another Root, then that we shall in Heaven enjoy.

2. But farther, Your Description of the Glory that we shall Possess in Heaven, is questionable, as to your notion of it, your

on is, *That the substance of it Consisteth in a perfect resemblance to the Divine Nature.*

Ans. Therefore not in the Enjoyment of the Divine Nature it self: For that which in Substance is but a bare Resemblance, though it be a most perfect one, is not the thing it self, of which it is a Resemblance. But the Blessedness that we shall enjoy in Heaven, in the very Substance of it, Consisteth not wholly, nor Principally in a Resemblance of, but in the Enjoyment of God him self; Heirs of God. Wherefore there shall not be in us a Likeness onely to, but the very Nature of God: Heirs of God, and joynt Heirs with Christ; Rom. 8. Hence the Apostle tells us, that he rejoiced in hope of the Glory of God, Rom. 5. Not onely in hope of a Resemblance of it. *The Lord is my Portion*, saith my Soul. But this is like the rest of your Discourse. You are so in Love with your Adamitish Holiness, that with you it must be God in Earth, and Heaven.

Who they are that hold, our Happiness in Heaven, shall come by a *wee* fixing our Eyes upon the Divine Perfections? I know not; But thus I Read, *We shall be like him*: Why? or how? For we shall see him as he is. Our Likeness then to God, even in the very Heavens, will in great part come by the Visions of him. And to speak the truth, our very entrance into eternal life, or the beginnings of it here, they come to us thus, *But we all* (every one of us that

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that shall be saved, come by it only (that) *unblessed* *Pile*, *in* *lancet* *ing* *as* *in* *a* *Glass*, *the* *Glory* *of* *the* *Lord*, *are* *changed* *from* *Glory* *to* *Glory*, *even* *as* *by* *the* *Spirit* *of* *the* *Lord*, 1. Cor. 3. 18.

And whereas you tell us, *Pag. 124.* *That* *the* *Devils* *themselves* *have* *a* *large* *measure* *of* *some* *of* *the* *Attributes* *of* *God*, *as* *Wisdom*, *Power*, &c. though themselves are unclean unto him.

In this you have Prodigiously Blasphemed.

Your Thirteenth Chapter is to show, *That* *the* *Saints* *prefer* *ring* *the* *Business* *of* *making* *Man* *Holy*, *before* *any* *other*, *manifesteth*, *that* *this* *is* *to* *do* *the* *best* *Service* *to* *God*.

But still respecting the Holiness, you have in your first Chapter Described, which still the Reader must have his eye upon, it is false, and a slander of the Son of God. He never intended to Promote, or Defer, your Natural Old Government, Holiness, &c. that which we had lost in Adam, or that which yet remaineth in the Breeds thereof, remaineth in Humane Nature; but that which is of the Holy Ghost, of Faith, of the New Covenant.

I shall not here again take notice of your 130 Page, nor with the Error Continued therein, about Justification by Impured Righteousness.

But one thing I observe, that in all this Chapter you have nothing Fortified what you say, by any Word of God, nor though you Impute (*Pag. 129. and Pag. 131.*) that some Dissent from your Opinion. But instead of the Holy Words of God, being as you Feign, Conscience to your self, you cannot do it so well, as by another Method, viz. The Words of Mr. John Smith: therefore you Proceed with his, as he with *Plin*'s, and so wrap you up the Business.

You come next to an Improvement upon the whole, where you make a Comparison between the Heathens and the Gospel, shewing how far the Gospel helpeth the Light the Heathens had, in their Pursuit after your Holiness. But still the Excellency of the Gospel, as you have vainly Dreamt, is, to make Improvement, First of the Heathens Principles; such good Principles, say you, *as were by the Light of Nature* *Discovered* *in* *them*. *Pag. 133, 134, 135. As,*

1. That there is but one God, that he is infinitely perfect, &c.
2. That we owe our lives, and all the comforts of them to him.
3. That he is our Sovereign Lord.
4. That he is to be Loved above all things.

Ans. 1. Seeing all these are, and may be known, as you your self confess, by them that have not the Gospel, and I add, nor yet the Holy Ghost, nor any saving Knowledge of God, or Eternal Life: Therefore it cannot be the Design of Jesus Christ, by the Gospel, to Promote, or help forward this Knowledge, simply from this Principle: *viz.* Natural Light, and the Dictates of it. My Reason is, because when Nature is strained to the highest Pin, it is but Nature still; and so all the improvement of it's Light, and Knowledge, is but an increase of that which is but Natural. Now, saith Paul, *The Natural Man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are Spiritually discerned,* 1 Cor. 2.

But the Gospel is the Ministration of the Spirit; a Revelation of another thing then is found in, or can be acquired to, by Hea-thenish Principles of Nature.

I say, a Revelation of another thing; or rather, another discovery of the same. As,

1. Concerning the Godhead; The Gospel giveth us another discovery of it, then is possible to be obtained by the Dictates of Natural Light, even, a discovery of a Trinity of Persons, and yet Unity of Essence, in the same Deity. 1 John 5.1, 5, 8.

2. The Light of Nature will not shew us, that God was in Christ, Reconciling the World to himself.

3. The Light of Nature will not shew us, that we owe what we are, and have, to God, because we are the Price of the Blood of his Son.

4. The Light of Nature will not shew, that there is such a thing as Election in Christ.

5. Or, that there is such a thing, as the Adoption of Children to God, through him.

6. Nor that we are to be saved by Faith in his Blood.

7. Or, that the Man Christ shall come from Heaven, to Judge-ment.

These things, I say, the Light of Nature teacheth not; but these things are the Great and Mighty things of the Gospel, and those, about which it chiefly bendeth it self, touching upon other things, still as those that are knowable, by a Spirit inferior to this of the Gospel.

Besides, as these things are not known by the Light of Nature, so the Gospel, when it comes, as I also told you before, doth Im-

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plant in the Soul, another Principle, by which they may be received, and from which the Soul should act and do, both towards God, and towards Men; as Namely, the Holy Ghost, Faith, Hope, the Joy of the Spirit, &c.

The other things you mention, Pag. 138, 140, 142, 143. viz.

1. *The Immortality of the Soul.*

2. *The Doctrine of Rewards, and Punishments in the Life to come.*

3. *Of the forgiveness of Sin upon true Repentance, &c.*

Ans. All these things may be Assented to, where yet the Grace of the Gospel is not; but yet the Apprehension must be such, as is the Light, by which they are discovered; but the Light of Nature cannot discover them, according to the Light and Nature of the Gospel; because the Gospel Knowledge of them, ariseth also from another Principle: So then, *these Doctrines are not Confirmed by the Gospel, as the Light of Nature teacheth them: Wherefore, Paul, speaking of the things of the Gospel, and so consequently* 1 Cor. 2. 13. *of these, he saith, which things also we speak, NOT in the WORDS which MAN'S Wisdom teacheth, but which the HOLY GHOST teacheth, comparing Spiritual things with Spiritual.* As if he shoul say, We speak of God, of the Soul, of the Life to come, of Repentance, of Forgiveness of Sins, &c. *Not as Philosophers DO, nor yet in their Light; but as Saints, Christians, and Sons of God; as such who have received, not the Spirit of the World, but the Spirit which is of God; that we may know the things that are freely given to us, of God.*

But you add (for the Glory of the Gospel) *That we have other things, which no man could, without Divine Revelation, once have dream'd of.* As,

1. That God hath made miserable Sinners the Objects of such Transcendent Love, as to give them his onely begotten Son.

Ans. I must confess, If this one Head had by you been handled well, you would have Written like a Worthy Gospel Minister. But you add, Pag. 146.

1. *That when Christ was sent, it was to shew us upon what terms God was Reconciled to us: viz. By laying before us all the Parts of Holiness, which are necessary to Restore our Natures to his Likeness, and must Pathetically, moreover to intreat us to do what these are Parts to put them in Practice, that so to Eternity it may be well with us.*

What these things are, you mention not here, therefore I shall leave them to be spoken to, under the Third Head.

2. A Second thing you mention it, *That this Son of God Corporated upon equal terms with Man, becoming the Son of Man, born of a Woman: (a great Demonstration that God hath a liking to the Humane Nature.)* But little to the purpose as you have handled it.

3. *That the Son of God taught men their Duty, by his own Example, and did himself perform what he required of them: and that himself did tread before us, EVERY step of that which he hath told us leads to his Eternal Life.*

Answer. Now we are come to the point: viz. *That the way to Eternal Life, is, First of all to take Christ for our example, treading his step: And the Reason, if it be true, is weighty, For he hath trod every step before us, which he hath told us leads to Eternal Life.*

1. *Every step.* Therefore he went to Heaven by Vertue of an Imputative Righteousness, *For this is one of our steps thither.*

2. *Every step.* Then he must go thither, by Faith in his own Blood, for Pardon of Sin; *For this is another of our steps thither.*

3. *Every step.* Then he must go thither, by Vertue of his own Intercession at the Right Hand of God, before he came thither; *For this is one of our steps thither.*

4. *Every step.* Then he must come to God, and ask mercy for some great Wickedness, which he had Committed; *For this is also one of our steps thither.*

But again, we will Consider it the other way.

1. *Every step.* Then we cannot come to Heaven, before we first be made accursed of God; *For so was he before he came thither.*

2. *Every step.* Then we must first make our Body and Soul an Offering for the Sin of others; *For this did he before he came thither.*

3. *Every step.* Then we must go to Heaven for the sake of our own Righteousness; *For that was one of his steps thither.*

O Sir! What will thy Gallant, Generous mind do here? Indeed you talk of his being an Expiatory Sacrifice for us, but you put no more trust to that, then to Baptism, or the Lords Supper; counting that, with the other two, but things indifferent in themselves, *For 6. 7. 8.*

You add again, *That this Son of God being raised from the Dead, and Ascended to Heaven, is our High Priest there: But you talk not at all, of his sprinkling the Mercy Seat with his Blood, but cast upon him, the Heathens Demons, Negotiating the Affairs of Men with the Supream God; and so wrap up,*
K 2 with

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with a justification that it is needless to enlarge on the Point, *Par. 150.*

But to be plain, and in one word to tell you, About all these things you are Heathenishly dark, there hath not in these 150 Pages, one Gospel truth been Christianly handled by you; but rather a darkening of truth, by Words without Knowledge. What Man that ever had Read, or Assented to the Gospel, but would have spoken (yet kept within the bounds of truth) more Honourably of Christ, then you have done? His Sacrifice must be kept over, as the Spider straddleth over the Wasp, his Intercession is needless to be enlarged upon. But when it falleth in your way to talk of your Humane Nature, of the Dictates, of the first Principles of Morals within you, and of your Generous mind to follow it: Oh what need is there now of Amplifying, Enlarging, and Pressing it on Mens Consciences! As if that poor Heathenish, Pagan Principle, was the very Spirit of God within us: And as if Righteousness done by *that*, was *that*, and *that* onely, that would or could Ring Heaven Gates off the Hinges.

Yea, a little after you tell us, "That the Doctrine of sending the Holy Ghost, was to move, and Excite us to our Duty; and to Assist, Chear, and Comfort us in the Performance of it: Still meaning our close Adhering by the Purity of our Humane Nature, to the Dictates of the Law, as Written in our hearts as Men. Which is as false as God is true. For the Holy Ghost is sent into our Hearts, not to Excite us to a Compliance with our Old and Wind-shaken Excellencies, that came into the World with us, but to Write new Laws in our Hearts; even the Law of Faith, the Word of Faith, and of Grace, and the Doctrine of Remission of Sins, through the Blood of the Lamb of God; that Holiness might flow from thence."

Your 151st Chapter is to shew, *That the Gospel growth far greater helps to an Holy Life, then the Jewish Ceremonies did of Old.* Answer,

But the Reader must here well weigh, that in the Gospel you find also, some positive Precepts, that are of the same Nature with the Ceremonies under the Law, of which, *that of coming to God by Christ*, you call *one*, and Baptism, and the Lords Supper, the other two. So then by your Doctrine, the Excellency of the Gospel doth not lye in that we have a Christ to come to, God by, but in things as you teach more substantiall. What are they? *Forward Principles of Holiness, Par. 153. Spiritual Precepts, Par. 156.*

That height of Verrue, and true Goodness, that the Gospel Designeth to raise us to: All which are General Words, falling from a staggering Conscience, leaving the World, that are ignorant of his mind, in a Muse; but tickling his Brethren with the Delights of their Morral Principles, with the Dictates of their Humane Nature, and their gallant Generous Minds. Thus making a very Stalking-horse of the Lord Jesus Christ, and of the Words of Truth and Holiness, thereby to slay the silly one; making the Lord of Life and Glory, instead of a Saviour, by his Blood, the Instructor, and School-Master onely of Humane Nature, a Chaser away of evil Affections, and an Extinguisher of Barning Lusts; and that not so neither, but by giving perfect Explications of Morral Precepts, (Pag. 17.) and setting himself an Example before them to follow him, Pag. 297.

Your Sixteenth Chapter Containeth an answer to those that Object against the Power of the Christian Religion to make Men Holy.

Ans. And to speak truth, what you at first render as the cause of the Unholiness of the Professors thereof (Pag. 171) is to the Purpose, had it been Christianly Managed by you, as namely, Mens Gross Unbelief of the truth of it; for it Effectually worketh in them that Believe (1 Thes. 2. 13.) but that you onely touch, and away, neither shewing what is the Object of Faith, nor the cause of it's being so Effectual to that Purpose; neither do you at all treat of the Power of Unbelief, and how all Men by Nature are shut up therein, Rom. 11. 32. But presently, according to your Old and Natural Course, you fall First, upon a supposed Power in Men, to imbrace the Gospel, both by closing with the Promise, and shunning the threatening (Pag. 172.) farther adding, "That mankind is Indued with a Principle of Freedom, and that this Principle is Essential, as any other to the Humane Nature (Pag. 173.) By all which it is Manifest, that however you make mention of Unbelief, because the Gospel hath laid the same in your way; yet our Old Doctrine, of the Purity of the Humane Nature, now broken out into a Freedom of Will, and that as an Essential of the Humane Nature, is your great Principle of Faith, and your following of that, as it Dictateth to you Obedience to the first Principles of Morrals, the Practice of Faith, by which you think to be saved. That this is so, must unavoidably be gathered from the good opinion you have your self of coming to God by Christ: viz. That in the Command

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Command thereof; it is one of these Positive Precepts, and a thing in it self absolutely considered indifferent, and neither Good nor Evil. Now he that looketh upon coming to God by Christ, with such an Eye as this, cannot lay the stress of his Salvation upon the Faith, or Belief thereof; *Indifferent* Faith, will serve for *Indifferent* things: Yea, a Man must look beyond that, which he Believeth is but *one* with the *Ceremonial* Laws, but not the same with Baptism, or the Lord's Supper: for with those you compare *that* of coming to God by Christ. Wherefore Faith, with you, must be turned into a Cheerful, and Generous Complying with the Dictates of the Humane Nature, and Unbelief, into that which Opposeth this, or that makes the Heart backward, and sluggish therein. This is also gathered from what you aver of the Divine Moral Laws, that they be of an Indispensible, and Eternal Obligation (*Pag. 8.*) things that are *good in themselves* (*Pag. 9.*) Considered in an Abstracted Notion (*Pag. 10.*) Wherefore things that are good in themselves, must needs be better then those that are in themselves but *Indifferent*: neither can a Positive Precept make that which of it self is neither Good nor Evil, better then that which in it's own Nature remaineth the Essentials of Goodness.

I Conclude then, by Comparing you with your self, by bringing your Book to your Book, that you understand neither Faith, nor unbelief, any farther then by obeying, or disobeying the Humane Nature, and it's Dictates in Chief; and that of coming to God by Christ, as one of the things that is indifferent in it self.

But a little to touch upon your Principle of Freedom, which in *Pag. 9.* you call an *understanding and liberty of Will*.

Ans. First, That there is *no* such thing in Man by Nature, as *Liberty of Will*, or a Principle of *Freedom*, in the saving things of the Kingdom of Christ, is Apparent by several Scriptures. Indeed there is in Men, as Men, a willingness to be saved their *own* way, even by following (as you) their own Natural Principles, as is seen by the Quakers, as well as your self; but that there is a freedom of will in Men, as Men, to be saved by the way which God hath Prescribed, is neither asserted in the Scriptures of God, neither standeth with the Nature of the Principles of the Gospel.

The Apostle saith, *The Natural Man receiveth not the things that be of the Spirit of God*. And the Reason is, not because, not Principally

pally because he layeth aside a *Liberty of will*, but because they are foolishness to him (1 Cor. 2.) Because in his Judgement they are things of no Moment, but things (as you have imagined of them) that in themselves are but indifferent. And that this Judgement that is passed by the Natural Man, concerning the things of the Spirit of God (of which, that of coming to God by Christ, is the chief) is that which he cannot but do as a Man; is Evident from that which followeth; *neither CAN he know them, because they are Spiritually Discerned*. Neither CAN he know them as a Man, because they are Spiritually Discerned. Now if he cannot know them, from what Principle should he will them: For Judgement, or Knowledge must be, *before the Will can act*. I say, again, a Man must know them to be things in chief, that are Absolutely, and Indispensibly Necessary; and those in which resteth the greatest Glory; or else his *Will* will not Comply with them, nor Center, and Terminate in them, as such, but still count themselves (as you) though somewhat Convinced that he ought to adhere unto them) things that in themselves, are onely indifferent, and absolutely Considered neither Good nor Evil.

A farther enlargement upon this Subject, will be time enough, if you shall Contradict.

Another Reason, or cause (which you call an immediate one, of the unsuccessfulness of the Gospel, is, Mens unaccountable mistaking the Design of it (not to say worse) as to conceive no better of it, than as a Science, and a matter of Speculation, &c. *Page 173.*

Ans. If this be true, you have shewed us the Reason, why your self have so base and unworthy thoughts thereof: For although coming to God by Christ, be the very chief, first, the substance, and most Essential part of obedience thereto; yet you have reckoned this but like one of the Ceremonies of the Law, or as Baptism with Water, and the Lord's Supper, *Page 7, 8, 9.* Falling more Directly upon the Body of the Moral Law, as written in the Heart of Men, and inclining more to the teaching, or Dictates of Humane Nature, (which were neither of them both ever any Essential part of the Gospel) then upon that which indeed is the Gospel of Christ.

And here I may (if God will) timely Advertise my Reader, that the Gospel, and it's Attendants, are to be accounted things Distinct: The Gospel properly taken, being *Glad Tidings of good things*.

Rom. 16

things; or, the Doctrine of the forgiveness of Sins freely by Grace, through the Redemption that is in Christ Jesus. For to speak strictly; neither is the Grace of Faith, Hope, Repentance, or Newness of Life, the Gospel; but rather things that are wrought by the Preaching thereof; things that are the Effects of it; or its inseparable Companions, to all them that shall be saved. Wherefore the Gospel is said to be Preached in all Nations, for the obedience of Faith: Hope also is called, the Hope of the Gospel, not the Gospel it self. So again, the Gospel is Preached, that Men should repent, but it is not Preached that men should Gospel.

But your Gospel, which Principally, or Chiefly Centers in the Dictates of Humane Nature, and your Faith, which is chiefly a Subjecting to those Dictates, are so far off from being a wall, any near attendants of the Gospel, that they never are urged in the New Testament, but in order to shew men they have forgotten to act as men, *Rom. 1. 19, 20, 21. Chap. 2. 14, 15.*

Your last Reason is, because of several untoward opinions, "the Gospel is very unsuccessful. *Page 173.*

Ans. But what these opinions are, we hear not; nor how to shun them you tell us here nothing at all. Thus I am sure, there are no Men in this day have more opposed the Light, Glory, and Lustre of the Gospel of Christ, than those (as the Quakers and others) that have set up themselves, and their own Humanity, as the Essential parts of it.

You in Answer to other things demand many other Reasons to prove they are mistaken that count the Gospel a thing of but mean Operation to work Holiness in the heart: that which you ought your self to tremble, seeing the Son himself, who is the Lord of the Gospel, is of so little esteem with you, as to make coming to God by him so trivial a business as you have done.

Your large Transcript of other mens sayings, to prove the good success of the Gospel of Old, did better become that People and age, then you & yours; they being a people that lived in the power thereof, but you such Bats as cannot see it. That Saying you mention of *Rigaltius*, doth better become you and yours: These now adays do retain the Name, and the Society of Christians, which live altogether Antichristian Lives: For take away Publicans, and a matted Rabe, &c. And your Christian Churches, will be lame, weak, small, and insignificant things.

I shall add to yours another reason of the unsuccessfulness of the Gospel in our days, and that is, because so many ignorant Sir *Johns*, on the one hand, and so many that have done Violence to their former Light, and that have Damned themselves in their former Anathematizing of others, have now for a long time, as a Judgement of God, been permitted to be, and made the mouth to the People: Persons whose Lives are Debauched, and who in the Face of the World, after seeming serious Detestings of Wickedness, have for the Love of filthy Lucre, and the Pampering their idle Carcasses, made Shipwrack of their former Faith, and that Feigned good Conscience they had. From which number if you, Sir, have kept your self clear, the less Blood of the Damned will fall upon your head: I know you not by Face, much less your Personal Practice, yet I have heard as if Blood might pursue you, for your Unstable Weathercock Spirit, which doubtless could not but stumble the Weak, and give advantage to the Adversary to speak Vilifyingly of Religion.

As to your Seventeenth and Eighteenth Chapters, I shall say little, onely I wish that your Eighteenth had been more express in discovering how far a man may goe, with a notion of the truth of the Gospel, and yet perish because he hath it not in Power.

Onely in your *Inveighing* so much against the Pardon of Sin, while you seem so much to cry up *Healing*; you must know that Pardon of Sin is the beginning of Health to the Soul: *He Pardoneth our Iniquities, and Healeth all our Diseases*, Psa. 103. 3. And where he saith, by the stripes of Christ we are healed, it is Evident that healing beginneth at Pardon, and not Pardon after healing, as you would rather have it, 1 *Pet.* 2. 24. compare, *Isa.* 53. As for your Comparison of the Plaister, and the Physicians Potion, *Pag.* 217. I say, you do but abuse your Reader, and muddy the way of the Gospel. For the first thing of which the Soul is sick, and by which the Conscience receiveth wounding, it is the guilt of Sin, and fear of the Curse of God for it. For which is provided the wounds and Precious Blood of Christ, which Flesh and Blood, if the Soul eat thereof by Faith, giveth deliverance therefrom. Upon this the filth of Sin appears most odious, for that it hath not onely at present Defiled the Soul, but because it keeps it from doing those Duties of Love, which by the Love of Christ it is constrained to endeavour the perfecting of. For Filth, appears Filth,

that is irksome, and odious to a contrary Principle now implant-
in the Soul; which Principle had its Conveyance thither by
Faith in the Sacrifice and death of Christ going before. *The Love
of Christ constraineth us, because we thus judge; That if one dyed for
all, then are all Dead; and that he dyed for all, that they which live
should not henceforth live unto themselves, but to him that dyed for
them, and rose again, 2 Cor. 5. 14.* The man that hath received
Christ, desireth to be Holy, because the Nature of the Faith that
layeth hold on Christ (although I will not say as you, it is of a
Generous mind) worketh by love, and longeth, yea, greatly
longeth that the Soul may be brought, not onely into an univer-
sal Conformity to his Will, but into his very likeness; and because
that State standeth not with what we are now, but with what we
shall be hereafter: Therefore in this we groan, being burthened
2. Cor. 5. (with that which is of a contrary Nature) to be clothed upon
1. 2. 3 4. 5. with our House which is from Heaven: Which state is not that of
6. 7. 8. Adam's Innocency; but that which is Spiritual, and Heavenly,
even that which is now in the Lord in Heaven.

But I will Descend to your Nineteenth Chapter, it may be
more may be discovered there.

Your Nineteenth Chapter is to shew, *That a right understanding
of the Design of Christianity (viz. as you have laid it down) will
give satisfaction concerning the true Notion.*

First, Of Justifying Faith.

Secondly, Of the Imputation of Christ's Righteousness, Pag. 221.

First, of Justifying Faith; It is (say you) such a Belief of the
truth of the Gospel, as Includes a sincere Resolution of Obedience to all
it's Precepts.

Ans. To this I shall Answer, First, that the Faith which we call
2. Pet 1. 1. Justifying Faith, is like Precious Faith with all the Elect, and that
Iude 20. which is most Holy: but those Acts of it, which Respect our Justifica-
tion with God from the Curse of the Law that is due for Sin, are such,
as respect not any good Work done by us, but the Righteousness
that Resideth in the Person of Christ; and is made ours by the
imputation of Grace. This Faith I say, accounteth him in whom
it is now a Sinner, and without Works; yea, if he have any that
in his own eyes are such, this Faith rejects them, and throweth
them away; for it seeth a Righteousness in the Person of Christ
sufficient; even such as is verily the Righteousness of God. Now to
him that worketh not, but believeth, Works and Faith are put here in
opposition,

opposition, Faith being considered as Justifying, in the light of God from the Curse. The Reason is, because the Righteousness by which the Soul must thus stand Justified, is a Righteousness of God's appointing, not of his Prescribing us; a Righteousness that Intirely is Included in the Person of Christ. The Apostle also; when he speaks of God's saving the Election, which hangeth upon the same Hinge, as this of Justification doth; to wit, on the Grace of God; he opposeth it to Works; and this; not to this or that sort onely, but even to *Work*, in the Nature of *Work* (Rom. vi.) If it be of Grace, then it is no more of Works; otherwise Grace is no more Grace; but if it be of Works; then it is no more of Grace; otherwise *Work* is no more *Work*. By this Text, I say, the Apostle doth so thoroughly Distinguish betwene Grace and Works, as that which so ever standeth in the Case, the other must be Annihilated: If it be by Grace, then must *Work* be no more; then it is no more of Works; but if it be of Works, then is Grace no more, then it is no more of Grace.

But this, notwithstanding, you urge farther; That Faith Justifieth, as it includes; a sincere Resolution, &c. *Ans.* Although, as I have said before, the Faith which is the Justifying Faith, is that of the Holiest Nature, yet in the Act, by which it layeth hold of Justifying Righteousness, it respects it, simply, as a Righteousness offered by Grace, or given unto the Person that by Faith layeth hold thereon as he stands yet ungodly and a Sinner.

Faith Justifieth not separate from the Righteousness of Christ as it is a Grace in us, nor as it subjecteth the Soul to the obedience of the Morral Law, but as it receiveth a Righteousness offered to that Sinner, that as such will lay hold on; and accept thereof. Christ Jesus came into the World to save Sinners, by being their Redemption, and Righteousness himself. 1 Cor. i. 30.

But you add, The Faith that Intaileth the Sinner to so High a Priviledge as that of Justification, must needs be such as complyeth with all the purposes of Christ's coming into the World, &c.

Ans. By this supposition, Faith Justifieth, not by receiving of the Righteousness that Christ by himself accomplished for Sinners; but by falling in with all good Works, which because they cannot be known, much less done, by the Soul at first, his Faith being then, as to the perfection of knowledge of Duties, weak, he standeth still before God unjustified, and so must stand until

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he doth comply with all those purposes of Christ's coming into the World.

But yet again you recall your self, and distinguish one purpose from the rest, as a grand one, *Pag. 222. And that is to receive Christ as Lord*, as well as a Saviour.

Ans. 1. Although the Soul that in truth receiveth Christ, receiveth him wholly, and intirely as Christ, and not as chopt, and pul'd in Pieces: Yet I distinguish between the act of Faith, which layeth hold of Christ for my Justification from the Curse before God, and the consequences of that act, which are to engage me to newness of Life. And indeed, as it is impossible for a Man to be a new Man, before he be Justified in the sight of God; so it is also as impossible, but that when Faith hath once layed hold on Christ for Life, it should also follow Christ by Love. But,

2. Christ may be received at first as Lord, and that in our Justification, and yet not at all be considered as a Law-giver, for so he is not the Object of Faith for our Justification with God, but a requirer of Obedience to Laws, and Statutes of them that already are Justified by the Faith that receiveth him as Righteousness. But Christ is as well a Lord for us, as *to*, or *over* us, and it highly concerneth the Soul, when it believeth in, or trusteth to the Righteousness of Christ, for Justification with God, to see that this Righteousness *Lords it* over Death, and Sin, and the Devil, and Hell for us: The Name wherewith he shall be called, is, *The Lord our Righteousness*. Our Righteousness, then is *Lord*, and Conquerour over all, and we more then Conquerours though this Lord that loved us. The Author to the *Hebrews* calls him *King of Righteousness*, because by his Righteousness he ruleth as *Lord* and *King*, and can reign and *Lord it*, at all times over all those that seek to separate us from the presence, and Glory of God.

Rom. 8.

Heb. 7.

Now, how you will brook this Doctrine I know not; I am sure he stands in need thereof, that is *Lorded over by the Curse of the Law, the guilt of Sin, the Rage of the Devil, and the fear of Death and Hell*; He, I say, would be glad to know that in Christ there is a Righteousness that *Lords it*, or that Christ, as he is Righteousness, is *Lord*.

Wherefore Reader, when thou shalt Read or Hear, that Jesus Christ is *Lord*, if thou art at the same time under guilt of Sin, and fear of Hell, then do thou Remember that Christ is *Lord*

more

more ways then one, he is Lord as he is Righteousness; he is Lord as he is Imputative Righteousness; he is the Lord O U R Righteousness. Of the same import is that also, he is a Prince, and a Saviour, he is a Prince as he is a Saviour, because the Righteousness by which he saveth, beareth Rule in Heaven, and Earth. And hence we Read again, that even when he was in the Combat with our Sins, the Devils, the Curse, and Death, upon the Cross, he even in that place made a shew of them openly, and triumphed over them. Now in these things he is Lord for us, and the Captain of our Salvation; as also in that he hath Led Captivity Captive, all which places, with many more, being Testimonies to us, of the sufficiency of that Righteousness which saveth us from the Justice of the Law and Wrath of God. But you respect not this his manner of Lording; but will have him be a Saviour, as he giveth Laws, especially those you call Indispensible, and Eternal, the Morral Law. You would have him a Saviour, as he bringeth us back to the Holiness we had lost. But this is none other then Barbarous Quakerisme, the stress of their Writing, also tending to no other purpose.

But you tell us, That you scarcely admired at any thing more in all your Life, then that any, worthy Men especially, should be so difficultly perswaded, to receive or imbrace this account of Justifying Faith, and should perplex, and make intricate, so plain a Doctrine.

Ans. And doubtless they far more groundedly stand amazed at such as you, who while you pretend to shew the design of the Gospel, make the very Essential of it, a thing in it self indifferent, and absolutely considered neither good nor evil; that makes obedience to the Morral Laws, more Essential to salvation, then that of going to God by Christ, that maketh it the great Design of Christ, to put us into a Possession of that promiseless, natural old Covenant holiness which we had lost long since in Adam, that maketh as if Christ, rejecting all other Righteousness, or Holiness, hath Established onely this: Yea, that maketh the very Principle of this Holiness to consist in a sound Complexion of Soul, the Purity of Humane Nature in us, a habit of Soul, truly Generous Motives and Principles, Divine Morral Laws, which were first written in Mens Hearts, and Originally Dislates of Humane Nature. All this Villany against the Son of God, with much more as bad, is Comprised within less then the first sixteen Pages of your Book.

But say you, what pretence can there be for thinking that Faith is the Condition,

Condition, or Instrument of Justification; as it complyeth with onely the Precept of relying upon Christ's Merits; for the obtaining of it: especially when it is no less manifest then the Sun at Noon-day, that obedience to the other Precepts must go before obedience to this: And that a Man may not rely upon the merits of Christ, for the forgiveness of his Sins; and he must be presumptuous in so doing; and puts an affront upon his Saviour too, till he be sincerely willing to be reformed from them, Pag. 223.

Ans. That the Merits of Christ, for Justification, are made over to that Faith that receiveth them, while the Person that believeth it, stands in his own account, by the Law a Sinner, hath already been shewed. And that they are not by God appointed for another purpose, is manifest through all the Bible.

1. In the Type, when the bloody Sacrifices were to be offered, and an Atonement made for the Soul, the People were onely to confess their Sins over the head of the Bullock, or Goat, or Lamb, by laying their Hands thereon, and so the Sacrifice was to be slain. They were onely to acknowledge their Sins. And observe it, in the day that these offerings were made, they were not to work; all; For he that did any work therein, was to be cut off from his People, Lev. 4. ch. 16. ch. 23.

2. In the Antitype thus it runs; Christ dyed for our Sins; Christ gave himself for our Sins; He was made to be sin for us; Christ was made a Curse for us.

Yea, but, say you, What pretence can there be, that Faith is the Condition, or Instrument of Justification; as it complyeth with onely the Precepts of relying upon Christ's Merits; that is, first, or before the Soul doth other things.

Ans. I say (avoiding your own Ambiguous terms) that it is the Duty, the indispensable Duty of all that would be saved, First, Immediately, now to close in by Faith with that work of Redemption, which Christ by his blood hath purchased for them, as they are Sinners.

1. Because God doth hold it forth; yea, hath set it forth to be received by us, as such, Rom. 3. 23. to 27.

2. Because God hath Commanded us by Faith to receive it as such, Act. 16.

And I add, If the Jaylor was altogether ignorant of what he must do to be saved; and Paul yet bids him then, before he knew any thing else, Believe in the Lord Jesus Christ, and he should be saved.

said, that then Believing (even Believing on Christ for a Righteousness to justify, and save him) must go first, and may, nay ought to be pressed, even then, when the Soul stands ignorant of what else he ought to do. *Act. 16. 30, 31, 32.*

Ans. you say, *It is evident as the Sun at Noon-day, that obedience to the other Precepts must go before obedience to F H I S; that is, before Faith in Christ.*

Ans. This you say. But Paul said to the ignorant Tylor, that knew nothing of the mind of God in the Doctrine of Justification, that he should first believe on the Lord Jesus Christ; and so should be saved. Again when Paul Preached to the Corinthians, The first Doctrine that he delivered unto them was, *That Christ dyed for their Sins, according to the Scriptures, &c. 1 Cor. 15. 1, 2, 3, 4.*

But what be these other Precepts? Not Baptism, nor the Supper of the Lord; for these you say are (as poor and inconsiderable) as that of coming to God by Christ, even all three, things in themselves neither good nor evil, but of an indifferent Nature; they must be therefore, some more weighty things of the Gospel, then these positive Precepts. But what things are they? It is good that you tell us, seeing you Tacitely forbid all men upon pain of *Presumption*, and of doing *affront to Jesus Christ*, that they rely not on the merits of Christ for forgiveness, till they be sincerely willing to perform them first; yet I find not here one particular Precept instanced by you: But perhaps we shall hear of them hereafter, therefore now I shall let them pass. You tell us farther, that such a reliance as that, of acting Faith, First, on the Merits of Christ for Justification, is ordinarily to be found amongst Unregenerate, and even the worst of Men.

Ans. This is but a falshood, and a slander, for the Unregenerate know him not; how then can they believe on him: Besides, the worst of men, so far as they pretend Religion, set up *your Idol* in their hearts; viz. their own good meanings, their own good Nature, the Notions and Dictates of their Nature, living that little which they dottle upon the Snuff of their own Light, the Sparks of their own fire, and therefore woe unto them.

But you add, *How can it be otherwise, then that that act of Faith must needs have a Hand in Justifying, and the special Hand too, which distinguisheth it from that which is found in such Persons.*

Ans. 1. There is no Act of Faith doth more distinguish true Faith from false, and the Christian from the painted Hypocrite, then that which first lays hold on Christ, while the Person that

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hath it stands in his own esteem, ungodly; all other like your self, being fearful and unbelieving (*Rev. 20. 8.*) despise it, and wonder, and perish (*Act. 13. 40, 41.*)

2. And this Faith, by thus acting, doth more subdue Sin (though it doth not Justifie, as subduing, but as applying Christ's Righteousness) then all the Wisdom and Purity of Humane Nature, or the Dictates of that Nature, that is found in the whole World.

But you add farther; *What good ground can Men have for this fancy, when as our Saviour hath Merited the Pardon of Sin for this end, that it might be an Effectual motive to turn from it?*

Ans. Although you speak this in great Derision to Faith when it worketh right, yet know that therefore (seeing you would hear it) I say, therefore hath our Saviour merited pardon, and bestowed it on men freely, and bid them believe or receive it, and have it; that thereby they might be encouraged to live to him, and love him, and comply with his commandements. *For scarcely for a Righteous Man will one dye, yet for peradventure for a good Man some would even dare to dye: But God commended his love to us, in that while we were yet Sinners Christ dyed for us. Much more then being NOW justified, we shall be saved from Wrath through him.* Now, as here we are said to be Justified by his Blood, that is, as his Blood appeaseth the Justice of God; so again, it is said that this Blood is set forth by God for us to have Faith in it, by the term of a Propitiation. *Whom God hath set forth to be a Propitiation) or a Sacrifice to appease the displeasure of God) through Faith in his Blood. To declare at this time his Righteousness, that he might be Just, and the justifier of him that believeth in Jesus, Rom. 3.*

Again, As we are thus Justified by Blood in the sight of God, by Faith in it, so also it is testified of his Blood, that it 'sprinkleth the Conscience of the faithful, but still onely as it is received by Faith. But from what is the Conscience sprinkled, but from those dead Works that remain in all that have not yet been Justified by Faith in this Blood. Now if Faith in this Blood doth sprinkle the Conscience, and so doth purge it from all dead Works, then must Faith go first to the Blood of Christ for Justification, and must bring this home to the Defiled Conscience, before it be delivered from those dead Works that are in it, and made Capable of serving the Living God, *Rom. 5. 7, to 10. ch. 3. 24, 25. Heb. 9. 14. ch. 10. 19, 20, 21, 22.*

But you say, *you will never trust your discursive faculty so long as you live, if you are mistaken here, Pag. 224.*

Tell

Tell not me of your discursive faculty : The Word of God is plain : And never challenge Man ; for he that Condemneth your way to Heaven, to the very Pit of Hell, as *Paul* doth , can yet set forth a better.

I come now to the Second thing ; viz. The Doctrine of the imputation of Christ's Righteousness, which you thus Expound.

It Consists in dealing with sincerely Righteous Persons , as if they were perfectly so , for the sake, and upon the account of Christ's Righteousness, Pag. 225, 226.

Ans. 1. Any thing but truth, But I would know how sincerely Righteous they were that were Justified without Works ? or how sincerely Righteous they were, whom God Justified, as Ungodly? *Rom. 4. 3, 4, 5.*

2. Your Explication of the imputation of Christ's Righteousness makes it respect our *Works* rather than our *Persons* ; *It Consists, say you, in dealing with sincerely Righteous Persons , as if they were perfectly so :* That is, it Justifieth their imperfect Righteousness First, and so Secondly their Persons for the sake of that.

But Observe a few things from this Explication.

1. This Concludeth that a man may be sincerely Righteous in God's account, **WITHOUT** the Righteousness of Christ : for that is to be imputed to *such*, and *none* but such.

2. This Concludeth that Men may be sincerely Righteous, **BEFORE** Christ's Righteousness is imputed : For this sincere Righteousness is Precedent to the Imputation of Christ's.

3. This Concludeth that a Man may have true , yea, saving Grace in great and mighty action in him, before he hath Faith in the Righteousness of Christ. For if a Man must be sincerely Righteous first ; then he must not only have that we call the *Habit*, but the powerful *Acts* of Grace.

Besides, if the Righteousness of Christ is not to be looked to First, but Secondly ; not before, but after we be made sincerely Righteous ; then may not Faith be thus acted if a man should have it, until he be first a sincerely Righteous Person.

4. This Concludeth that a Man may be brought from under the Curse of the Law in God's sight, before he have Faith in the Righteousness of Christ, yea, before it be imputed to him : For he that in God's account is reckoned sincerely Righteous , is beloved of his God.

5. This Concludeth that a Man may be from under the Curse

of God, without the Imputation of the Righteousness of Christ : For if a Man must be sincerely Righteous in God's account without it, then he is from under the Curse of God without it.

6. This Doctrine teacheth farther, that Christ came to call, and Justifie the Righteous, contrary to his expresse Word. In short, By this account of things, first, we must be healed, and then the Plaister comes.

Yea, so Confident is this Man in this his Assertion, that he saith, *it is not possible any other notion of this Doctrine should have truth in it*, Pag. 226. O this Jesus ! this Rock of offence ! But he that believeth on him shall not be Confounded.

But Blessed be God for Jesus Christ, and for that he took our Nature, and Sin, and Curse, and Death upon him : And for that he did also by *himself*, by one Offering Purge our Sins. We that have believed have found rest, even there where God and his Father hath smelled a *sweet savour of rest* ; because we are presented to God, *even now* compleat in the Righteousness of him, and stand discharged of guilt, even by the Faith of him : Yea, as Sins past, so Sins to come, were taken up and satisfied for, by that offering of the Body of Jesus, we who have had a due sense of Sins, and of the Nature of the Justice of God, we know that *no Remission of the guilt of any one* can be, but by Attonement made by Blood, *Heb. 9. 22.* We also know that where Faith in Jesus Christ is wanting, there can be neither *good Principle*, nor *good* *Indevour* ; for Faith is the first of all Graces, and without it there is *nothing but Sin*. We know also, that Faith as a Grace in us, severed from the Righteousness of Christ, is onely a beholder of things, but not a Justifier of Persons, and that if it lay not hold of, and applyeth not that Righteousness which is in Christ, it carrieth us no farther then to the Devils. We know that this Doctrine will
 Rom. 14. *leth Sin, and curseth it, at the very roots ; I say, we know it, who have*
 Zech. 12 *mourned over him whom we have pierced, and who have been con-*
 10. *founded to see that God by his Blood should be pacified towards*
 Ezek. 16 *us, for all the Wickedness we have done. Yea, we have a double*
 63. *Motive to be Holy, and Humble before him ; one because he dyed*
for us on Earth, another because he now appears for us in Heaven,
there sprinkling for us the Mercy-Seat with his Blood ; there
 1. John 2 *ever living to make Intercession for them that come unto God by*
 1, 2, 3. *him. If any man Sin, we have an Advocate with the Father, Jesus*
Christ the Righteous, who is the Propitiation for our Sins ; Yet this
 Worketh

Worketh in us no looseness, nor favour to Sin, but so much the more an abhorrence of it: *Sheloveth much for much was forgiven her: Luk. 7. 47.* Yea, she weeps, she washeth his Feet, and wipeth them with the hairs of her Head, to the confounding of *Simon the Pharisee*, and all such ignorant Hypocrites.

But I pass this, and come to the Twentieth Chapter, which is to learn us by what Measure, and Standard we are to Judge of Doctrines; and that is, *by the Design of Christianity*, as stated, you must know, by Mr. *Fowler*: Wherefore it will be requisite here again, that a Collection of Principles, and Doctrines be gathered out of this Book, that the Man that hath a short Memory may be helped the better to bear them in mind, and to make them, if he shall be so bewitched by them, instead of the Bible, a Standard for Truth, and a Rule for him to obtain Salvation by.

First, Then he must know that the Principle by which he must walk, must be the Purity of the Humane Nature, a Divine or God-like Nature, which yet is but an Habit of Soul, or more plainly the Morral Law, as Written in the Heart, and Originally the Dictates of Humane Nature, a Generous Principle, such an one as although it respects Law, yet acts in a Sphere above it; above it as a Written Law, that acts even in the first Principles of it, *Pag. 7, 8, 9, 10.*

Secondly, He must know, that the Holiness Christ designed to Possess his People with, is that which we had lost in *Adam*, that which he had before he fell, that Natural Old Covenant Christ-less Holiness, *Pag. 12.*

Thirdly, He must put a difference between those Laws of the Gospel that are Essential to Holiness, and those Positive Precepts that in themselves are indifferent, & absolutely considered neither good nor evil; but must know also that of these Positive Precepts he alloweth but three in the Gospel, but three that are purely such; to wit, *that of coming to God by Christ*, the Institutions of Baptism, and the Lord's Supper, *Pag. 7, and 9.*

Fourthly, He must hold for certain, that the Faith which Intituleth a Sinner to so high a Priviledge as that of Justification, must needs be such as Complieth with all the purposes of Christ's coming into the world; (whither at present it understands them or not) & it is no less necessary it should Justifie as it doth so, *P. 222.*

Fifthly, He must know that a Man may not rely upon the Merits of Christ for the forgiveness of his Sins, before he have done other good Works first, *Pag. 223.*

Sixthly, And that the right explication of the imputation of Christ's Righteousness, is this, that it Consisteth in having to do with persons that are sincerely Righteous, *Pag. 225.* For it is not possible for Christ's Righteousness to be imputed to an unrighteous Man, *Pag. 120.*

These things, with many like to them, being the main points by this Man handled, and by him asserted to be the design of Christianity, by these we must, as by a Rule, and Standard, understand how to Judge of the truth of Doctrines. And (saith he) *Seeing the Design of Christianity is to make Men Holy* (still meaning from Principles of Humanity, and by Possessing us again, with the often repeated Holiness which we had lost), *whatsoever opinions do either directly, or in their evident Consequences obstruct the promoting of it, are perfectly false.* *Pag. 227, 228.*

Ans. Thus with one Word, as if he were Lord, and Judge himself, he sendeth to the Pit of Hell, all things that Sanctifie, or make Holy the hearts of Men, if they oppose the Design of *his* Christianity. But what if the *Holy Ghost* will become a Principle in the hearts of the Converted, and will not now suffer them to act *simply*, and *alone*, upon the Principles of *pure Humanity*; or what now if *Faith* will become a Principle to act by, instead of these that are Originally Dictates of Humane Nature? Or, what if a Man should act now as a *Son*, rather then simply as a *Creature* indued with a Principle of Reason? I question here, whether these things thus doing do not obstruct, put by, yea, and take the way of his Pure Humanity, Dictates of Humane Nature, and instead thereof, Act, and Govern the Soul by, and with their own Principles. For albeit, there be the Dictates of Humane Nature in the Sons of Men, yet neither is this Nature, nor yet the Dictates of it, laid by Jesus Christ as the truly Christian Principles in his. But you add:

Those Doctrines which in their own Nature do evidently tend to the serving of T H I S design of Christianity, we may conclude are most True, and Genuine, *Pag. 229.*

Ans. The Holiness which you so often call the Design of Christianity, being by your self said to be that which we had lost (for this one Sentence is it, on which your whole Book is built (P. 12.) whatsoever Doctrine, or Doctor it be that asserts it, both that Doctrine is of the Devil, and that Doctor an Angel of darkness, or rather a Minister of Satan, become as a Minister of Righte-

Righteousness. For where is it said in all the whole Book of God, that ever the Lord Christ Designed, yea made it his Errand from Heaven, to put us again in Possession of the Holiness which we had lost? Yet this you affirm, and tell us the business of your Book is to prove it: But blessed be God, your shifts are discovered, and your Fig-leaves rent from off you, and the Righteousness or Holiness so much cryed up by you, proved to be none of the Holiness of the Gospel, but that which stood with perfect ignorance thereof. I might speak to what yet remains of falshood, in the other part of this Chapter; but having overthrown the Foundation, and broken the Head of your Leviathan, what remains falleth of it self, and dyeth of it's own accord.

What you say of Modes, or Forms, and Sticklers for little Trifles, such as place their Religion in meer External, you may fasten them where of due they belong: Yet I tell you, the least of the Commandments of Christ is better then your Adamitish Holiness.

Your Twenty first Chapter tells us (if we will believe you) how we shall Judge of the necessity of Doctrine, to be imbraced, or rejected; also, you say, it giveth us a brief discourse of the Nature of Fundamentals. But because your discourse of them is general, and not any one Particularized, I might leave you in your generals, till you dealt more Candidly, both with the Word of God, and your abused Reader.

Indeed you tell us of Primary Fundamentals, such as without the Knowledge, and belief of which it is impossible to acquire that inward Righteousness, and Holiness which the Christian Religion Aimeth at; but the Particulars of these, say you, I shall not enumerate, because (as will appear from what will be said anon) it is not needful to have a just Table of them.

Ans. Deep Divinity! First, They are such as without the Knowledge and Belief of them, it is not possible we should acquire your true Holiness; and yet for all that it is not needful that we be told what they are, or that we should have a just Table of them.

Secondly, But if they be things necessary, things without the Knowledge of which it is impossible we should be truly Holy, then is it needful that we understand what they are: Yea, then is it needful that they be written, and presented one by one unto us, that our Knowledge of them being distinct and full, we may the better:

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better be able to obtain or acquire your Glorious (so pretended) Holiness.

But I know your Primary Fundamentals, they are your first Principles of Morrals, not Faith in the Righteousness of Christ, for that is comprehended in your positive; and in themselves indifferent things: Your Morrals are the things in themselves absolutely necessary, of an indispenible and Eternal Obligation, *Pag. 8, 9.*

But Secondly you tell us of Points of Faith that are Secondly Fundamental; the disbelief of which cannot consist with true Holiness, in those to whom the Gospel is sufficiently made known.

Ans. The Secondary Fundamentals also, are all kept close, and hid, and not other wise to be understood, but by implication; however the disbelief of these is not of so sad a consequence as is that of the former; because, say you, *They are not in their own Nature, Holiness,* *Pag. 235.* Yea, he insinuateth that the disbelief of them may stand with true Holiness in those to whom the Gospel is not sufficiently made known.

Of these Secondary Fundamentals therefore, (whatever is their number) this is one, even coming to God by Christ; for as in *Page 7, and 9.* he calleth it a Positive Precept, a thing that in it self is neither good nor evil; so here he speaks of such as are not in their own Nature Holy, not such, as that Holiness is not in some degree or other attainable without the belief of them.

That one of these Secondary Fundamentals is intended by *Mr. Fowler, that of coming to God by Christ;* I farther gather, because he saith, that in the number of these, are all such Doctrines, as are with indisputable clearness revealed to us (that is, by the Holy Scriptures of the New Testament, *Pag. 235.*) For therein is this Revealed to be a Fundamental; but he saith, not a Primary one, because, that in it self it is but indifferent; and not in it's own Nature good. *Now the belief of these; saith he, though it is not in it self any more, then in higher, or lower degrees profitable, (Confusion! Darknes! Confusion!) yet it is absolutely necessary from an External cause:* That is, with such abundant clearness, as that nothing can cause men to refuse to admit them, but that which argueth them to be stark naught.

Ans. 1. Then, hence it seems, that the reason why you admit these Secondary sort of Fundamentals, is not from any Internal Power, but an External Declaration onely.

2. Nay,

2. Nay, and you do but ADMIT them neither, and that too, for some External cause; not because of the worthiness of the Nature of the points themselves.

3. And were it not, but that you are loath to be counted stark naught in the eyes of Men, so far as I can discern, you would not at all make profession of them, with pretence as unto God: For, say you, *we must take notice here, that all such Points (viz. these Fundamentals) are not of equal necessity to be received by all Christians, because that in regard of the Diversity of their Capacities, Education, and other means and advantages, some of them may be most plainly perceived by some to be delivered in the Scriptures, which cannot be so by others, with the like ease.*

Ans. From these words I take notice of four things.

1. That by this Universal (*all Christians*) is Comprehended the Heathen, and Pagan People, that give heed to, and mind to follow that light, that Originally, and Naturally stirreth them to Moral Duties. These be they that want the Education, and Vantages of other, and are not in such a Capacity, as they to whom these things are delivered by the Scriptures.

2. That this People, notwithstanding they want a Scripture Revelation of these Secondary Fundamentals, yet have the more necessary, the first sort of Fundamentals: For the secondary sort, say you, are not in their own Nature such, as that Holiness is not in some degree or other attainable without the belief of them.

3. That therefore these Secondary sort of Fundamentals, are onely necessary to be believed by them that have the indisputable (the Scripture) Revelation of them; and that in truth the others may be saved without them.

4. But yet, even those that are made capable by education, and other advantages, to obtain the belief of them, ought notwithstanding, not to have the same respect for them, as for those of the first sort of Fundamentals, because they are not in their own Nature such.

But will this man know that Christ is not onely a Fundamental, but the very foundation of all other Fundamental truths, revealed both in the Old Testament, and the New? and that his pure Humane Nature, with the Dictates of it, with his feigned Adamitish Holiness is no Fundamental at all, I mean no Fundamental of Faith; no Gospel Fundamental, 1 Co. 3. 14. Eph. 2. 19, 20. Yea, will he know that from Heaven there is none other Name given;

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given; then the Name of Jesus Christ, whereby we must be saved, none other Name given under the whole Heavens, *Act. 4. 12.*

Oh the Witchcrafts by which some Mens Spirits are Intoxicated! and the strength of delusion, by which some are infatuate, and turned aside from the simplicity that is in Jesus Christ! But I proceed:

Your great Question, or rather Urim and Thummim, by which you would have all men make Judgement of their saveable, or damnable state, *Pag. 236.* is according to your description of things, most Devilish and Destructive. For to obey God and Christ, in all things with you, is to do it from Principles purely Humane in the Faith of this; that Christ hath designed to possess us again with that Holiness we had lost. Again, to obey God, and Christ with you, is, so to obey all their Laws, as respecting the first Principles of Morrals, and our obedience to them, far more indispensable then that of coming to God by Christ. Farther, he that obeys them in all things with your directions, must not look upon Faith in the Blood of Christ, and Justification by his Righteousness, as the main and first, but the second part of our duty; other Commands or Precepts more naturally Holy, and Good, first being imbraced, and lived in the practise of by us.

This, I say, being the Doctrine you have asserted, and the Foundation on which your Urim and Thummim stands; the Foundation, with your tryal are both from the Devil and Hell, as hath at large been proved, and discovered in this Book.

And I now will add (and bid you take your advantage) that should a man with all his might strive to obey all the Morral Laws, either as they are contained in the first Principles of Morrals, or in the express Decalogue, or Ten Commandments, without Faith, First, in the Blood, and Death, and Resurrection of Christ, &c. For his Justification with God; his thus doing would be counted Wickedness, and he in the end accounted a Rebel against the Gospel, and shall be Damned for want of Faith in the Blood of the Lord Jesus.

Your Twenty Second Chapter saith *That the Design of Christianity teacheth us what Doctrines and Practises we ought as Christians to be most Zealous for, or against;* *Pag. 237.*

Ans. But there is not by that (it being rightly stated) one Sillable that tendeth to encourage any Man, to have lower thoughts

thoughts of coming to God by Christ, then of keeping the Moral Law. For even the first Text you bring, doth utterly overthrow it. Contend, say you, for the Faith: I Answer then, not for the Law of Work; for the Law is not of Faith, but the Man that doth these things shall live in them, by them. Contend earnestly for the Faith, for there are certain men crept in unawares, which were before of old ordained unto this Condemnation; (even the Condemnation that is to come upon them that Contend against the Faith;) for these ungodly Men turn the Grace of God into Lasciviousness, and deny the onely Lord God, and our Lord Jesus Christ. Now these creeping ungodly Men, may be divided into three Ranks.

1. Such as by Principle, and Practice both, say, *Let us do evil, that good may come thereon*; and their Damnation is Just, Rom. 3. 8, 9.

2. Such as by Practice onely, appear to be such, denying to profess the Principle thereof, such are they that made excuse and delay, when invited to come to the Wedding, Mat. 22. 1, 2, 3. Luke 14.

3. There is yet another sort; And they are such as seem to deny it, both in Principle, and Practice also; onely they do it Coverily, PRIVILY bringing in Damnable Heresies, even denying the Lord that bought them. These bring upon themselves swift destruction, 2. Pet. 2. 1.

This Third sort, make of the Doctrine of Grace, and of the forgiveness of Sins, through the Faith of the Righteousness of Christ, a Loose, and Liscentious Doctrine, or a Doctrine that giveth liberty to the Flesh: By reason of THESE the way of truth is evil spoken of; and the Hearts of Innocent ones Alienated therefrom: These will not stick to charge it upon the very chief of the Brethren, if they shall say, As Sin abounded, Grace hath much more abounded; that they press men to do evil, that good may come of it, Rom. 3. 8, 9. But (as I said) these Villie Christ, not with open Words, but Coverily, PRIVILY they bring in their Blasphemy under a Cloak, crying, the Law, Holiness, Strictness, good Works, &c. Besides, these cloath their Doctrines with Names and Notions that belong not at all unto them; as of Christ, Grace, the Spirit, the Gospel; when there is onely there, the Devil, and his Angels, and Errors; as Angels of Light, and Ministers of Righteousness. Of this last sort, are you, and the subject matter of your Book; for you bring into the World an Antigospel Ho-
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linefs,

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Holiness, Antigospel Principles, and Antigospel Fundamentals; and that these things might be Worshiped by your Disciples, you give them the Name of Holiness, the Design of Christ, and of Christianity; by which means you remove the Christ of God, from before, and set him behind, *forbidding Men to believe on him, till they have Practised your things first*: Nay, after they have Practised yours, they then must come to God by him; still respecting the Principles and Dictates of Humanity, as things of the *greatest weight*, things that are *good in themselves*; Still considering that *“ coming to God by Christ, is not good in it self, but so, onely upon “ the account of certain Circumstances; a thing in it self of an in- “ different Nature, and absolutely considered neither good nor “ evil.*

Wherefore, Sir, laying aside all fear of men, not regarding what you may procure to be inflicted upon me, for this my plain dealing with you, I tell you again, that your self is one of them, that have *Closely, Privily, and Devilishly*, by your Book, turned the Grace of our God into a Lascivious Doctrine, bespattering it with giving liberty to looseness, and the hardening of the ungodly in Wickedness, against whom shall you persist in your Wickedness: I shall not fail (may I live, and know it, and be helped of God to do it) to discover yet farther the rottenness, of your Doctrine, with the accursed tendencies thereof.

What you say about *doubtful Opinion, alterable Modes, Rises, and Circumstances in Religion*, Pag. 239. I know none so wedded thereto as your selves, even the whole gang of your rabbling counterfeited Clergy; who generally like the *Ape* you speak of, lye blowing up the Applause and Glory of your Trumpery, and like the *Tail*, with your Foolish and Sophistical arguings, you cover the filthy parts thereof; as you sweetly argue in the next Chapter, Pag. 242. saying, *Whatsoever of such are Commended by the custome of the place we live in, or commanded by Superiours, or made by ANY Circumstance convenient to be done, our Christian liberty Consists in this, that we have leave to do them.* So that do but call them things indifferent, things that are the customs of the place we live in, or made by ANY Circumstance convenient, and a man may not doubt but he hath leave to do them, let him live at *Rome* or *Constantinople*, or amidst the greatest Corruption of Worship and Government. These are therefore, doubtless, a *Third* sort of Fundamentals, by which you can *Wrestle with Conviction of*
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Conscience, and stifle it; by which you can suit your self for every Fashion, Mode, and Way of Religion. Here you may hop from Presbyterianism, to a Prelatical Mode; and if time and chance should serve you, backwards, and forwards again: Yea, here you can make use of several Consciences, one for this way now, another for that anon; now putting out the Light of this by a Sophistical Delusive Argument, then putting out the other, by an argument that best suits the time. Yea, *how oft is the Candle of the Wicked put out*, by such glorious Learning as this. Nay, I doubt not, but a man of your Principles, were he put upon it, would not stick to count those you call Gospell-positive Precepts, of no Value at all in the Christian Religion; for now, even now, you do not stick to say that, *that even that* of going to God by Christ, is one of these, and that such an one, as if *absolutely Considered* in it self, is neither good nor evil. How then, if God should cast you into *Turky*, where *Mahomet Reigns as Lord*? It is but reckoning that it is the Religion, and Custome of the Country, and that which is Authorized by the Power that is there; wherefore it is but sticking to your Dictates of Humane Nature, and remembering that coming to God by Christ is a thing of an *indifferent* Nature in it self, and then for peace sake, and to sleep in a whole skin, you may comply, and do as your Superiour commands. Why? Because in *Turky*, are your first sort of Fundamentals found: There are Men that have Humane Nature, and the Law of Morals written in their hearts; they have also the Dictates thereof written within them, which teach them, those you call the Eternal Laws of Righteousness; wherefore you *both* would agree in your Essential, and immutable differences of good and evil, *Pag. 6.* and differ onely about these positive Laws, *Indifferent things*. Yea, and *Mahomet* also for the time, because by a custome made convenient, might be now accounted worshipful, and the Circumstances that attend his Worship, especiall *those* of them, that *clash* not with the Dictates of your Humane Nature, might also be swallowed down.

Behold you here then (good Reader) a glorious Latitudinarian, that can, as to Religion, turn and twist like an Eel on the Angle; or rather like the Weather-cock that stands on the Steeple.

But (saith he) *our refusing to comply with these can hardly proceed from any thing better then a proud affection of singularity, or at best, from Superstitious Scrupulosity, Pag. 242.*

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Do not believe him therefore in what he saith, and you cannot chuse but be ready with him to comply with all Modes, that may serve for advantage.

Besides, he saith, *that the Word Superstition, in the Greek implyeth, a frightful, and over-timorous apprehension of the Divine Nature; and consequently a base and under-valuing conception of it.*

So that to be tender of Conscience, especially in things of Divine Worship, binding up the Soul to the words of the everlasting Testament, in such things especially, as a Fool can call little, and insignificant trivial matters, rendreth a man such an one as hath a very Erronious Conscience.

“ But he would not be understood (*Pag. 244.*) as if he here intended to vilifie things that are plainly commanded, or to tolerate that which is plainly forbidden; onely he would have all things that may fall within the reach of these two general Heads, be examined by this general Rule, *HIS* discription of the *Design of Christianity.*

Ans. But I could tell him, that whatsoever is imposed as a part of God's Worship, is Judged by a better rule then his, both as to it's goodness and badness, neither can we account any thing indifferent that is a part thereof. Besides, whatsoever is reputed a part of God's Worship, layeth hold on the Conscience of the Go^{ly}: Although a ranting Latitudinarian may say, *If the Devil should Preach, I would hear him, before I would suffer Persecution:* (As a brave fellow which I could name, in his Zeal was pleased to declare.)

But *what* trust should any man put to the rule to which you direct him for help, and relief therein; *seeing* that from the beginning to the end, from the top to the bottom, it is a cursed Blasphemous Book; a Book that more vilifieth Jesus Christ, then many of the Quakers themselves: for which of them said worse of him, and make coming to God by him, a more insignificant thing, then you by your pretended design of Christianity have done.

We have therefore a more sure *Word of the Prophets*, to the *Pet. 1. 19* which *we* do well to take heed; by which, both your Doctrine, and practice, is already judged to be naught, as will be farther discovered time enough, when you shall Justifie or Condemn Particulars.

Your Twenty Fourth Chapter I shall now pass by, until I can better compare you and Popery, against which you there so stoutly diggle together.

Your

Your Twenty Fifth Chapter carrieth in it an hideous outcry against many of your Ministers and Guides, complaining, and confessing, *That nothing hath so conduced to the Prejudice of your Church of England, and done the separating parties so much service, as the scandalous lives of some that exercise your Ministerial Function, P. 259.*

Answer. I will grant it, if you respect these poor carnal People, who yet have been shamed from your Assemblies, by such Vicious Persons you mention: But the truly Godly, and Spiritually Judicious have left you from other Arguments; of which I shall not here Dilate.

But from Page 261. to the end of the Chapter, you take upon you to particularize other of your Ministers that are an offence to you; and to the Design of your Christianity.

1. Such as affect to make people stare at their high flown bombast Language, or to please their Phantasies with foolish jugglings, and Pandrick or Boyish wit; or to be admired for their ability in dividing of their hair, their Metaphysical Acuteness, and Scholastick subtilty, or for their Dauntly Dexterity in Controversial Squabbles. And I add, had you joyned herewith, such as vilifie, and trample upon the Blood of the Lord Jesus, preferring the Snivel of their own brains before him, you had herein but drawn your own Picture, and given your Reader an Emblem of your self.

2. The Second sort you blame, are such as seek to approve themselves to their Auditories to be Men of Mysteries, and endeavour to make the plain and vaste Doctrines of the Gospel as Intricate and obscure as ever they are Able. I will add to these, such as take away the Doctrine of Faith; and that set themselves and their Works in the room thereof: Such as have sought to overturn the Foundation, Jesus Christ, and have made coming to God by him, in itself of a far more indifferent Nature then the Dictates of our Humanity.

3. Another sort (you say) are such as Preach upon free Grace, And Christian Priviledges, otherwise then as Motives to cite to obedience, and never scarce insist upon any Duties, but those of believing; laying hold on Christ's Righteousness, applying the promises, and renouncing their own Righteousness, which they that have none at all to renounce, have a mighty kindness for.

Answer. 1. Who they are that Preach free Grace in your Church, to excite Men to uncleanness, you may know better then. But if these Words (otherwise then to Cite men to obedience) be thus

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thus thrust in, of purpose thereby to speak evil of the Preachers of free Grace, and the exalters of the imputed Righteousness of Christ, then look to it; for such venomous Language as this, doth but involve you within the bowels of that most dreadful Prophecy, concerning the false Prophets of the last days, that shall privately bring in damnable Heresies, even denying the Lord that bought them.

2. The Preaching of free Grace, pressing to believing, and laying hold on Christ's Righteousness, is the most available means under Heaven, to make Men Holy, and Righteous: 1. Before God. 2. Then before Men.

3. The Preaching of these are first, and principally to beget Faith, to beget Life, to beget Souls to God; yea, to beget in Men such a Principle, whereby they may serve God acceptably, with reverence and Godly fear.

4. But to Preach free Grace, doth much condemn your *free-will*, to Preach Christ's Righteousness doth utter Curse, and Condemn yours; and to Preach the Promise of Grace, doth quite shut out a *Covenant of Works*: Therefore no marvel if you, who are so Wedded to these things, be such an Enemy to free Grace, the Righteousness of Christ, and the Gospel-promises, that you make even these things a Characteristical note (first abusing the Consequences of them) of a Church-troubling-Preacher.

5. You tauntingly proceed, saying, *Such Preachers also press us to renounce our own Righteousness, which they that have none at all to renounce, have a mighty kindness for.*

Ans. Indeed those that have a Righteousness of their own, as the Pharisees, and Hypocrites of old, had never much kindness for the Doctrine of Grace, and the Ministers of Christ, but the Publicans and harlots had: and therefore these (while they that had Righteousness stumbled and fell) entered into the Kingdom of Heaven. *The Publicans and Harlots entered the Kingdom of Heaven, before you.* But what Righteousness have you of your own, to which you so dearly are Wedded, that it may not be let go, for the sake of Christ? seeing also so long as you go about to establish it, you submit not your self to the Righteousness of God: Yea, Why do you taunt those Ministers that perswade us to Renounce our own Righteousness, and those also that follow their Doctrine? seeing this was both the Doctrine and Practice of Paul and all others, save onely those that had Moses Vail over their Hearts.

Another

Another sort of Ministers that you say are Enemies to the promoting of Holiness, are *such as are never in their Element, but when they are talking of the Irrespectiveness of God's Decrees, the absoluteness of his promises, the utter disability, and perfect impotency of Natural Men, to do any thing towards their own Conversion, and that insist with great Emphasis, and Vehemency, upon such like false, and dangerous opinions.* Pag. 262.

Ans. The Men that Preach these things, being rightly stated, Preach the truth of God, if the Scriptures may bear sway; they having all been proved the truth of the Gospel, both by the Prophets and Apostles: And when you shall think meet by argument to contradict them, either I, or some other may shew you the folly of your undertaking. In the mean time let the Reader take notice that here you have judged not by Scripture, nor by Reason, but upon a bare Presumption, arising from your Pride or Ignorance. Wherefore pray you in your next, shew us.

1. What is in Man that the decree of Election should respect as a thing fore-seen of God, to prevail with him to predestinate him to Eternal life by Jesus Christ our Lord.

2. Make it manifest that in the Word of God there neither is, nor can be any absolute promise contained.

3. Shew us what ability there is in a Natural Man, as such, to do things towards his own Conversion; I mean things immediately tending to, and that must infallibly consummate therein, and let us see what things they are: And know that when you have well done all this, according to the Scriptures of truth, that then it will be time enough to condemn the contrary, for false, and dangerous opinions.

But shall I speak the truth for you? The reason of this your presumptuous exclamation, and condemnation of these things, is because they stand in the way of promoting your ignorant, tottering, promiseless, and Gospelleless Holiness; they stand in the way of old *Adam*, they stand in the way of your dunghil rebellious Righteousness, they stand in the way of your freedom of will, and a great rable more of such like pretended Vertues. Yea, they do, and must, and shall stand there, when you and the rest of the *Socinians*, and *Quakers*, have said their all against them.

There is yet another sort of Preachers whom you condemn, and so do I as well as you, though not in your Spirit, nor to advance your Pestiferous Principles: and they are *such as make it their great*

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great business, to advance the petty interest of any party whatsoever, and concern themselves more about doing this, than about promoting, and carrying on that, wherein consists the chief good of all Mankind, and are more Zealous to make Proselytes to their particular Sects, than Converts (I will add first to Jesus Christ, and then) to an Holy Life, and press more exact and ridged conformity to their Modes and Forms, than to the Laws of God, and the Essential Duties of the Christian Religion.

Lastly, the Caution which you give to Ministers, because there wanteth for it, among you, a Foundation, is to be esteemed but an Error, and an abuse of the words, and practices of the Apostle. And as for your subtle and close incensing the power to persecute Non-conformists, know that we are willing, God assisting, to overcome you with truth, and patience, not sticking to Sacrifice our lives, and dearest concerns in a faithful Witness-baring against your filthy errors, Compiled and Poised into the World, by your Devilish design to promote Paganism, against Christianity, *Page 265, 266.*

I come now to your Twenty Sixth Chapter, which is spent to prove, that an obedient temper of mind is a necessary, and excellent qualification to prepare men for a firm belief, and a right understanding of the Gospel of Christ, *Page 267.*

Answer. 1. For as much as the obedient temper you mention, is Precedent to, or before Faith, and the right understanding of the Gospel, it must needs be also, that which stands with unbelief, and ignorant of the same. Now that this should be an excellent, and necessary qualification, to a firm belief, and right understanding of the Gospel, is altogether without proof, and truth. But this is affirmed for the farther promoting of your Humane Nature, and the things that Originally are Dictates thereof. But,

2. The obedience or inclination to obedience that is before Faith, or the understanding of the Gospel, is so far off from being an excellent preparative, or good qualification for Faith, and the knowledge of the Gospel, that in its own Nature (which is more then in its Consequences) it is a great obstruction thereto.

For, while a Man remains faithless and ignorant of the Gospel, to what doth his obedient temper of mind incline? Not to Faith, nor the Gospel of Christ; for with these, as yet you suppose he hath not to doe; therefore he inclineth to the Law of Morals, either as it was delivered in Tables of Stone from Sinai, or as written

written in the hearts of all the Children of Men, to it under the last consideration, (which is in truth the most Heathen and Pagan) to it, as so you intend your obedient temper of mind should incline, *Page. 7, 8, 9, 10.*

Now this Doctrine being in it self of quite another Nature then the Doctrine of Faith, and also, *as such*, a Covenant by it self, it requireth the mind by vertue of it's Commands, to stand to **THAT**, and to rest in **THAT**: For of necessity the heart and mind of a Man, can go no farther, then it seeth, and hath learnt, but by this Morral Doctrine, the heart and mind is bound and limited to it self, by the power of the Dictate to obedience, and the promise of obtaining the Blessing, when the preceptive *2 Cor. 3.* part of it is fulfilled. Hence *Paul* tells us that though that Ministration, that was *Written, and Engraven in Stones*, (which in Nature is the same with this) *is glorious*, yet these imperfections attended, the Man that was in it.

1. He was but within the bounds of the *Ministration of Death.*

2. In this estate he was *blind*, and could not see how to be delivered therefrom: *The vail is over their heart*, so that they could not heretofore, neither can they now see to the end of that which was commanded, neither to the perfection of the command, nor their own insufficiency to do it, nor to the Death and Curse of God, that attended him, that in every thing continued not in that was Written in the Book of the Law to do them.

3. Every Lecture, or Reading of this Old Law, is as a fresh Hood-winking of it's Disciples, and a doubling of the hindrance of their coming to Christ for life. *But their minds were blinded, for until this day the same Vail remaineth untaken away, in reading of the Old Testament, which Vail is done away in Christ; But even unto this day when Moses is read, the Vail is over their Hearts, 2 Cor. 3. 6, to 13.*

And let the Reader note, that all these things attend the Doctrine of Morrals; the Ceremonies being in themselves more apt to instruct Men in the Knowledge of Christ, they being by God's Ordination, Figures, Shadows, Representations, and Emblems of him; but the Morrals are not so, neither as Written in our Natures, nor as Written and Engraven in Stones. Wherefore your so highly commended obedient temper of mind (you intending thereby an hearty compli-*Gal. 3. 24.*ance before Faith, with Morrals for Righteousness) is so far off from being an excellent temper,

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temper, and a necessary qualification, to help a Man to a firm belief, and right understanding of the Gospel, that it is the most ready way of all ways in the World, to keep a man perpetually blind, and ignorant thereof. Wherefore the Apostle saith, *that the Vail, the Ignorance cannot be taken away, but when the Heart shall turn to the Lord, that is from the Doctrine of Moralls as a Law and Covenant in our Natures, or as it was Written, and Engraven in Stones, to Christ for mercy, to pardon our transgressions against it, and for imputative Righteousness to Justifie us from it. While Moses is Read, the Vail is over the Heart; that is, while Men with their minds stand bending also to do it: But mark, when is, the Heart, shall turn to the Lord, or to the Word of the Gospel, which is the Revelation of him, then the Vail shall be taken away.*

And hence it will not be amiss, if again we consider how the Holy Ghost compareth, or setteth one against another, these two Administrations.

The *Law* he calls the *Letter*, even the Law of Moralls, that Law that was Written and Engraven in Stones. The other Ministration he calls the Ministration of the *Spirit*, even that which Christ offered to the World, upon believing.

Again, he denyeth himself to be a Minister of the *Law* of Moralls. He hath made us able Ministers of the New Testament; not of the *Letter* (or Law) but of the *Spirit* (or Gospel.) The reason is, for the *Letter*, or Law, can do nothing but kill, Curse, or Condemn, but the Spirit on the Gospel, giveth life. Farther, in comparing, he calls the Law, the *Ministration of Death*, or that which layeth Death at the Doors of all Flesh; but the Gospel the Ministration of Righteousness, because by this Ministry there is a Revelation of that Righteousness that is fulfilled by the Person of Christ, and to be imputed for Righteousness to them that believe, that they might be delivered from the Ministration of death. How then? hath the Ministration of God no Glory? Yes, forasmuch as it is a Revelation of the Justice of God, against Sin. But yet again, it's Glory is turned into no Glory, when it is compared with that which excelleth. For if the Ministration of Death, Written and Graven in the Stones was glorious, so that the Children of Israel could not steadfastly behold the face of Moses, for the Glory of his countenance, which Glory was to, be done away: how shall not the Ministration of the Spirit be rather Glorious: For if the Ministration of Condemnation be Glory, much more doth the Ministration of Righteousness exceed

exceed in Glory: For even that which was made Glorious hath no Glory in this respect, by reason of the Glory that excelleth; 2 Co. 3. 9, 10.

So then, your obedient temper of mind, forasmuch as it respecteth the Law of Morrals, and that too, before Faith, or a right understanding of the Gospel, is nothing else but an obedience to the Law, a living to Death; and the Ministration of Condemnation, and is a perswading the World, that to be obedient to that Ministration, that is not the Ministration of the Gospel, but holdeth it's Disciples in blindness and ignorance, in which it is impossible Christ should be revealed; is an excellent, yea, a necessary qualification to prepare Men for a firm belief, and a right understanding of the Gospel of Christ, which yet even blindness, and holdeth all blind that are the followers of that Ministration. I come now to your Proof, which indeed is no Proof of this Antigospel Assertion, but Texts abused, and wrestled out of their place, to serve to underprop your erroneous Doctrine. The First is, *If any Man will do his will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self*, John 7. 17. P. 268.

Ans. This Scripture respecteth not at all the Morral Law, or obedience to the Dictates of Humane Nature, as an acceptable qualification precedent to Faith, or that, for the sake of which God will give Men Faith in, and a right understanding of the Gospel, but is it self an immediate exhortation to believing, with a promise of what shall follow; as who shall say, The Father hath sent me into the World to be Salvation to it, through Faith in my Blood; My Fathers will therefore is, that Men believe in me; and if any will do his will, he shall know of the Doctrine, he shall feel the power thereof, by the peace and comfort that will presently possess the Soul, and by the holy effects that follow.

That this is the true exposition of this place, will be verified if you consider, that to do the will of God, in a New Testament sense, is to be taken under a double consideration. 1. As it respecteth Christ. 2. Man.

1. As it respecteth Christ, so it concerns his compleating the Redemption of Man by himself, by his own personal performances, John 6. 38, 39. Heb. 10. 5, 6, 7, 8, 9, 10.

2. As it respecteth Man; it doth first, and immediately respect our believing on him for Remission of Sins, and Eternal Life. And this is the Will of the Father which sent me, (saith Christ) that every one that seeth the Son, and believeth on him, may have everlasting Life,

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Life, and I will raise him up at the last day, John 6. 40. This then is the will of God; That Men do believe in Jesus Christ.

Again, when the *Jews* asketh Jesus Christ what they should do, that they might work the works of God, he did not send them first to the Moral Precept, or to it's first Principles in the hearts of Men, by obeying that, to fit themselves for Faith, but immediately he tells them, *This is the Work of God, that ye believe in him whom he hath sent, John 6. 29. This is the Work of God; that is, this is his Commandement, that we believe in the Name of his Son Jesus Christ, &c. and love one another, as he gave us Commandement. 1 John 3. 23. If any Man will do his will, he shall know of the Doctrine, that is, (as I have said) he shall feel, and have the Authority of this Faith in his heart, both to give Peace, and Joy in his heart, and assurance, and the Sealing of his Soul to Glory. For all these things come in upon believing, First in Christ.*

1. By Faith we have Peace with God, *Rom. 5. 1.*

2. We have Joy and Peace, through Believing, *Rom. 15. 13.*

3. Assurance comes also through Believing, *Ioh. 6. 69. Heb. 10. 32.*

4. Yea, and the Sealings up to Eternal Life; *In whom also after that ye believed, ye were sealed with that Holy Spirit of Promise, Eph. 1. 13.*

5. Sanctification, and a right obedient temper, is not to be found in Men before, but after they have believed; *He purified their hearts by Faith. Yea, Heaven and Eternal Happiness is promised to them who are Sanctified by Faith which is in Christ, Act. 15. 9. Chap. 26. 18.*

This First Text therefore, hath been by you abused, in that you have ungodly strained it, (but in vain) to make it warrant your Heathenish preparations to Faith.

The Second Scripture; *He that is of God beareth Gods Words; ye therefore hear them not, because you are not of God, John 8. 47.*

Ans^r. This Scripture supposeth Men must first be of God, before they can hear God's Word; before they can hear it with the hearing of Faith, and therefore nothing respecteth those that before they have Faith, live in the Law of Works; and least of all, those that become obedient thereto, that thereby they may obtain everlasting life: For these are not of God, not of him in a New Testament Sence, not Sons, because they are born, of Men, of the will of Men, of the Law, and according to the Wisdom of Flesh and Blood, *John 1. 12, 13.*

Your

Your Third Scripture is; *And as many as were ordained to Eternal Life, believed, Act. 13. 48.* Which Text you thus expound: *That as many of the Gentiles as were disposed, or in a ready preparedness for Eternal Life, believed; that is those which were Profelites of the Gate, who were admitted by the Jews, to the hope of Eternal Life, and to have a Portion in the Age to come, without submitting to the whole Law, or any more then owning the God of Israel, and observing the Seven Precepts of Noah.*

Ans. 1. That obedience to the Morral Law, is not a preparative to Faith, or an excellent and necessary qualification to the right understanding of the Gospel I have proved.

2. That to be a Jewish Profelite, was to live in the Faith of *Messias* to come, is the strain of all the Scriptures that have to deal with them.

3. But that ordaining men to Eternal Life, respects an act of the *Jews*, or that the *Jews* did dispence with the *Gentile* Profelites, in their casting off all their Laws, but the *seven Precepts of Noah*.

4. Or that God counted this a fit, or forerunning qualification to Faith in *Jesus Christ*, neither stands with the Word of God, nor the Zeal of that People.

5. Besides, the Words presently following seem to me to insinuate more; *viz.* That the *Jews*, and Religious Profelites, that adhered to *Paul*, at his first Sermon, *verse 43.* did Contradict and Blaspheme at his second, *verse 45.* And moreover, that it was they that raised Persecution upon him, and expelled him out of their Coasts, *verse 50.* When the *Gentiles*, even those that were more Barbarously ignorant at his coming, when they heard that by *Christ* there was offered to them the forgiveness of Sins, they believed, *verse 48.* and Glorified the Word of the Lord. The Wisdom of Heaven so disposing such of their hearts, that were before by him, not by *Jews*, ordained to Life. *And as many as were ordained to Eternal Life, believed.*

But you come again in *Pag. 269.* to the Scripture first urged by you. *If any man will do his will, &c.* and you tell us, That this must also needs be implied; *he shall rightly understand the Doctrine* 100. Which word (understand) you so carry, as may best help you, in case you should meet with an Adversary. As if any should thus object, that here you have granted that the Words make promise of an understanding of the Gospel; yet require in it the very first act of the will; then you readily shift it, by saying, That this

this is *implied* only, suggesting that obedience to Morrals is *expressed*, and therefore must first be thought on, and done. But if ene of your Brotherhood stop here, and make the objection; then you add, "It is Knowledge, at least, in all the necessary points thereof, absolutely necessary, and Essential parts; from among which, you long since did cast out, *Coming to God by Jesus Christ*: Yea, you add, *That by* (that which you call) *the design of the Gospel, it may be presumed, that whosoever considereth it; with a design of being so,* (that is, of living up to Humane Principles, and that desireth to be possessed again of the Holiness he hath lost; for that is it, for the proof of which you have Written above 300 Pages,) *he must needs believe the Gospel to have come from God, and also be enlightened in the true Knowledge of, at least the necessary points of it; viz.* All Morral Duties contained therein, which are never a one of them as such an Essential of the Gospel, but are such Duties as are consequential to the belief thereof.

Wherefore (although you feign it) *this honest temper*, as you call it, will not help you, 1. To judge of the Gospel without Prejudice; nor, 2. To evidence it with satisfaction; nor, 3. Secure those in whom it is, from Error and Delusion, No Man being more Brutish or Heathenish, nor so void of satisfaction about it, nor more involved in Error concerning it, then your self, being truly what you charge upon others. 1. Grossely ignorant. 2. Too highly Opinionate. 3. Proud in affection. 4. Lignorish. 5. A Self-Lover. 6. And for your Blasphemy under the just Judgement of God: *If our Gospel be hid, it is hid to them that are lost: In whom the God of this World hath blinded the minds of them that believe not; least the light of the Glorious Gospel of Christ, who is the Image of God, should shine unto them, & Cor. 4. 3, 4.*

I am come now to your last Chapter; *Page. 281.* which tells us wherein *the essence and life of Christianity* consisteth: viz. *In a good state and habit of mind, in a holy frame and temper of Soul.*

Ans. 1. It consisteth in a *Life of Faith*, when I live in the belief of this, that Christ loved me, and gave himself for me. *The Life that I now live in the Flesh* (saith Paul) *it is by the Faith of the Son of God, who loved me, and gave himself for me.*

2. And besides, a good state and habit of mind, or an Holy frame and temper of Soul, in your notion of them, which respecteth purely obedience to Morrals, from Natural Impulses, or Dictates of our Humanity, they are rather Heathenish then Christian, and

and being alone, end in Death, rather than Life. *As many as are of the Works of the Law, are under the Curse;* (he saith not, they that Sin against it, but they that are OF the Works of it) such as do Justice, Righteousness, Charity, Goodness, Mercy, Patience, and all kind of Morral Duties, from Principles Humane, Natural, or as Men, they are under the Curse, because they have sinned first, and also are infirm and weak in their pursuit after the perfections they desire. *These follow after Righteousness,* but that flies from them; wherefore they do not obtain it, because they seek it not by Faith in Christ, but as it were by the Works, the Righteous, Good, and Holy Works of the Law. But you add;

It is such a habit of mind, such a frame and temper of Soul, as esteemeth God as the chiefest good, and preferreth him and his Son Jesus Christ before all the World; and that prizeth above all things an interest in the Divine Perfections, &c.

Ans. 1. God must needs be esteemed the chiefest good, by all that have but, and are ruled by the light of Nature; because they see him by his Works, to be Almighty, Merciful, and Eternal; but this may be where the Knowledge of the Man, the Mediator is not; therefore this, in *this*, and in *your* sense; cannot be of the Essence of Christianity, for that it is common to all the World: That estimation of God, which is common to Natural Men, cannot be of the Essence of Christianity, because they want that knowledge of him, that comes by Jesus Christ, and so are not capable to esteem of him under a Christian consideration.

But, you say, it is that good habit, and temper of mind, that preferreth God, and his Son Jesus Christ, before all the World.

Ans. He that esteemeth God above all, must needs, at least in his Judgement, so prefer him; but whereas you add (and his Son Jesus Christ) you put in them Words, but as a Cloak; For your self have not preferred his Son Jesus Christ, nor before a Morral Law; no, nor before your obedience to it, although but by Humane Principles; Yea, you have accounted the Command of God, by which we are enjoined by him, to come to God, a thing in it self but like Levitical Ceremonies, or as Baptism, and the Lord's Supper; a thing in it self indifferent, and absolutely considered neither good nor evil, Pag. 7, 8, 9.

You add; It is such a temper as prizeth above all things, an interest in the Divine Perfections, such as Justice and Righteousness, Universal Charity, Goodness, Mercy, Patience, and all kind of Piety.

Ans.

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Ans. Seeing by these expressions you onely intend Mortal Vertues, and those that are inherent in you, and originally operations of Humanity, it is evident that you have but Impiously, and Idolatrously Attributed to your own goodness, so high, and blessed a Title. For whatsoever is in your Nature, and Originally the Dictates thereof, and whatsoever proficiency you make therein, by Humane Principles,; and helps of Natural Indowments; these things are but of your self, your *own* Justice, your *own* Righteousness, your *own* Charity, Goodness, Mercy, Patience, Kindness, &c. Now to call these the *Divine* Perfections, when they are onely your *own* Humane Vertues, bespeaks you, I say, *Fond, Impious, and Idolatrous*, and shews you, in the midst of all your pretended design to Glorifie God, such an one, who have set up your own goodness with him, yea, and given it the Title of his blessed Grace and Favour.

That Scripture you mention, *Rom. 14. 17.* Although by the Word (*Righteousness*) there, is intended obedience to the Morral Law, yet to it by persons already Justified by Christs Righteousness; hence they are said to do it *in the Joy, and Peace of the Holy Ghost*; or by the Joy and Peace, which they had by Faith in Christs Righteousness, as Revealed to them by the Spirit of God. Hence again, they are said in *I T.* to *serve Christ*, or to receive the Law *as his hand*, which he giveth to them to walk after, having first justified them from the Curse thereof by his Blood.

2. The Law was given twice on *Sinai*; the last time, with a Proclamation of Mercy going before, and he that receiveth it *thus*, receiveth it after a Gospel manner. For they as Justified persons
Rom 7. are dead to the Law, as a Covenant of Works, by the Body of
Gal. 2 19. Christ, that they might live to another, even to him that is raised from the Dead. But you by this Scripture intend not this Doctrine, for you make Justification by Christ, come after, not before obedience to the Law: Yea, you make obedience thereto, the Essential, and coming to God by Christ, but a thing of a more remote Nature, from true and substantial Gospel-Righteousness.

In Page 283. you speak again of the old Principle, and thus you comment, *A Principle of Holiness that respecteth Duty, as with respect to the Nature of the Command, so not with respect to the Duty as occasioned by certain External Inducements, and Motives, but from a good temper, and disposition of Soul.*

Ans. This I say, still respecting your old Principle of Humanity,

nity, and the Purity of your Nature, the most amounts but to this: Your Principle is confined to a liberty of Will and Affections, with respect to doing of the Law of Work, which many have professed to have, and do, before you, and yet have come short of the Glory of God. For as I told you before, I tell you now again, that the Gospel-Principles are the Holy Ghost and Faith, which help that Soul in whom they dwell, to be true believing in Jesus Christ the great & Essential part of our Christianity, and our reckoning our selves pardoned, for the sake of him: *And thus being set free from Sin, we become the Servants of God, and have our fruit unto Holiness, and the end everlasting Life, Rom. 6. 20.*

Your description of a Child of Abraham, you meaning in a new Testament sense, is quite beside the truth: For albeit the Sons of Abraham will live Holy Lives, & become obedient to the substantial Laws; yet it is not their Subjection to *Morals*, but Faith in Jesus, that giveth them the Denomination of Children of Abraham. Know ye therefore that they that are of Faith, are the Children of faithful Abraham: They that are of Faith, the same, are the Children of Abraham: Ten, they that are of Faith, are blessed with faithful Abraham. In Pag. 284. You say; "That there is not one Duty more affectionately recommended to us in the Gospel, then is Alms-giving. *Ans.* Yes, That there is, and that which more immediately respecteth our Justification with God, then Ten Thousand such Commandments, and that is Faith in Christ. Alms-Deeds is also a blessed Command; yet but one of the *Second Table*, such as must flow from Faith going before; Faith I mean that layeth hold on Christ's Righteousness, if it be accepted of God. For before the Heart be good, the Action must be naught; now the Heart is good by Faith, because Faith, by applying Christ's Righteousness, makes over whole Christ to the Soul; of whose fulness it receiveth, and Grace, for Grace, *John 1. 16.* Many things in this last Chapter, are worthy Reprehension; but because you tell us, in the last two Pages thereof, is the Sum of all that need to be said, I will immediately apply my self to what is there contained.

You say, (Pag. 296.) *It is not possible we should not have the design of Christianity accomplished in us, and therefore that we should be destitute of the power of it, if we make our Saviours most excellent life, the Pattern of our Lives.* (By our Saviours Life (as by a Parenthesis) you also express) you mean, as your self hath in short Described it, Chap. 5. viz. *The greatest Freedom, Affability, Courties, Candor, Ingenuity, Gentleness, Meekness, Humility, Contempt of the world,*

Contention, Charity, Tenderness, Compassion, Patient Submission to the Divine Will, Love of God, Devoutest temper of mind towards him, mighty Confidence and Trust in God, &c. *But* of these I will not *Asse*. Our Saviours Life; in not onely these, but all other Duties that respected Moralls, was not Principally, or First, to be imitated by us, but that the Law, even in the preceptive parts thereof, might be fully, and perfectly fulfilled for us. *Christ is the end of the Law for Righteousness*; the end, not onely of the Ceremonial Law, but the ten Commandments too: For if the word (Righteous-

Luk. 2.51. This respecteth him as made under the Law; and his pleading of
Mat. 3.17. God in that Capacity. So also doth that; *In him Law is satisfied.*

Now I say, as Jesus stood in this Capacity, he dealt with the Law, in its greatest force, and severity; as it immediately came from God, without the advantage of a Mediator; and stood by his perfect complying with, and fulfilling every Title thereof. Besides,

as Jesus Christ had *him* to do with the Law, he did it in order to his *fulfilling transgression*, and putting an end to Sin; and so boldly, as Mediator, and Undertaker for the World. For his perfect complying with, and fulfilling every Title of the Law, respected nothing his own private person; that he for himself might be Righteous thereby; for in himself he was eternally Just and Holy, even as the Father; but it respected us, even us; For

Gal. 4.4.5. *U*S he was made under the Law; that *we*, by his fulfilling the Law, might by him be Redeemed from under the Law; and also receive the Adoption of SONS. For we having sinned, and transgressed the Law, and the Justice of God, yet requiring obedience thereto, and the Law being too weak through our Flesh to do it, God therefore sent his own Son in the likeness of sinful Flesh; who himself for us did first of all, Walk in the Law, and then for Sin suffered in his Flesh, the Sentence; and Curse pronounced against us by the Law: For it was nothing less necessary, when the Son of God became undertaker for the Sin of the World, that he should walk in obedience to the whole of the Precepts of the Law, to deliver us from the Judgement of the Law; I say it was no less necessary he should so do, then that he should bear our Curse and Death: For it would have been impossible for him to have overcome the *last*, if he had not been *spotless* touching the *first*: For therefore it was impossible he should be *holden* of Death, because he did nothing worthy of Death; no, not in the Judgement of the Law,

to which he immediately stood. Now as Christ Jesus stood thus, and walked in the Law, it is Blasphemy for any to presume to imitate him; because thus to do, is to turn Mediator and Undertaker for the Sin of the World. Besides, who so doth attempt it, undertakes an impossibility, for no Man can stand by the Moral Law, as it immediately comes from the Divine Majesty, he having Sinned first, even before he goeth about to fulfil it. And in this sense it is that to be understood, as many as are of the Works of the Law are under the Curse, held accursed, because they have sinned first, accursed in their performances, because of imperfection, and therefore assuredly accursed at last, because they come short of the Righteousness thereof.

1. Christ Jesus did never set himself forth for an example, that we by imitating his steps in Morals, should obtain justification with God, from the Curse of that Law. For this would be to overthrow, and utterly abolish the Work which himself came into the World to accomplish, which was not to be our example, that we by treading his steps might have Remission of Sins, but that through the Faith of him, through Faith in his Blood we might be reconciled to God.

2. Besides, thus to imitate Christ, is to make of him a Saviour, not by Sacrifice, but by example. Nay, to speak the whole, this would be to make his Mediatorship wholly to center, rather in prescribing of Rules, and exalting obedience to Morals, than in giving himself a ransom for Adam. Yea, I will add, to imitate Christ, as you have prescribed, may be done by him, that yet may be ignorant of the excellency of his Person, and the chief end of his being made Flesh: For in all these things which you have discoursed in that fifth Chapter of him, you have onely spoken of that, something of which is apprehended by the light of Nature. Yea, Nature it self will teach, that men should trust in God, which is the most excellent Particular that these you mention: Wherefore our Lord Jesus himself foreseeing, that in Men there will be a proneness, to contentment themselves with that Confidence, he intimateth that it would be in us insignificant, if it stand without Faith in himself, To believe naturally in God, saith he, Believe also in me. Faith in Jesus John 14. is as absolutely necessary as to believe immediately in the Divine being: Yea, without Faith in Jesus, whosoever believeth in God is sure to perish, and burn in Hell. If you believe not that I am he, John 8. ye shall dye in your Sins. And to take Jesus in Morals for example,

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is no where called believing in him; neither is there one promise of eternal life, annexed to such a practice. But you say, *If we tread in his blessed steps, and be such, according to our measure, and capacity, as we have understood he was in this world.*

Ans. I say, for a Man to confine himself, onely to the life of the Lord Jesus for an example, or to think it enough to make him, in his life, a pattern for us to follow, leaveth us through our shortness in the end, with the Devil and his Angels, for want of Faith in the Doctrine of Remission of Sins. For Christ did no where make another Mediator between God and him, nor did he ever trust to another Man's Righteousness, to be thereby Justified from the Curse of the Law, neither did he at all stand in need thereof, without which *We must be Damned*, and Perish: Now I say, these things being no where practised by him, he cannot therein be an example to us: And I say again, seeing that in these things, by Faith in them, is immediately wrapped up our Reconciliation with God, it followeth, that though a Man take the Lord Christ in his whole life, for an example in the end, that notwithstanding, he abideth unreconciled to God. Neither will that clause (and be such) help such a person at all. For Justification with God, comes not by imitating Christ as exemplary in Morals, but through Faith in his Precious Blood. In the Law I read, that the Paschal Lamb was neither to be eaten *Sodden*, nor *Raw*, but *Roast* with fire, must it be eaten, *Exod. 12.* Now to make Salvation Principally to depend upon imitating Christ's Life, it is to feed upon him *Raw*, or at most as *Sodden*, or Sanctified and Ho-

Exod. 19. 17. But the precept is, *Eat it Roast with fire*, is the Antitype, *Deut. 33. 2.* as accursed of God for Sin, and enduring the punishment for it. The Law is compared to fire, and it's Curse to a *burning Oven*.

Now under the Curse of this fiery Law, was the Lord Jesus afflicted for the Sins of the World: Wherefore, as so considered, our Faith must lay hold upon him, for Justification with God. *This is the Law of the Burnt Offering* (which was the Offering for Sin.) It is the *Burnt Offering*, because of the burning upon the Altar all night, unto the morning, and the fire of the Altar shall be burning in it, *Levit. 6. 9.* But now I would inquire: Had Israel done the Commandment, if they had eaten the Passover *Raw*, or Boiled in Water? or if they had offered that Offering, that was to be burnt as a *Sin Offering*, otherwise then it was commanded? Even so, to feed upon Christ, as he is Holy, and of good life itself, and also as taking him therein

for an example to us, to follow his steps for Justification with God; this is to eat the Passover *Ram*, and not as *Rose* with *Fire*; this is to feed upon Jesus, without respecting him as accursed of God for our Sin, and so consequently to miss of that eternal life, that by his Blood he hath obtained for every one that believeth on him. I have been pleased with this observation, that none of the Signs and Wonders in Egypt, could deliver the Children of Israel thence, till the Lamb was slain, and Rose with fire, *Exod. 12. 1.* And I have been also pleased with this, that the Father, not Moses, gave the Manna from Heaven, which was a Type of the Flesh, and Blood of Christ, that whoso feedeth on, shall live for ever, *John 6. 32.* Yea, Circumcision also, which was a Type of inward, and Heart-Holiness, was not of Moses, but of the Fathers, and Principally a consequence of the Faith of Abraham; *John 7. 22.* Whence I gather, That no Wonder, but the Blood of Christ can save: That no Kindness, but the Mercy of God can give this to us: And that no Law, but the Law of Faith, can make us truly Holy in heart. But you add, *Those that sincerely, and industriously endeavour to imitate the Holy Jesus in his Spirit, and Actions, can never be ignorant what it is to be truly Christians.* Those that follow Jesus in his Spirit, must first receive that Spirit from Heaven, which Spirit is received, as I have often said, by applying first, by Faith, the Merits of Christ to the Soul, for Life, and Justification with God. The Spirit is not received by the Works of the Law, but by the hearing of Faith; neither comes it in the Ministry, or Doctrine of Morals, but in and by the Ministry of Faith; and the Law is NOT of Faith. Wherefore seeing you have, in Page 223. of your Book, forbidden Sinners to come first to Jesus for Justification with God, the Spirit you talk of, however you call it the Spirit Jesus, can be no other then the Spirit of a Man, which you also your self, in Pag. 7, 8, 9. call the *Purity of Humane Nature, a Principle of Reason, the first Principles of Morals, or those that are Originally Distinct of Humane Nature.* Wherefore by these Words (in his Spirit) you do but Blaspheme the Holy Ghost, and abuse your ignorant Reader, calling now (Quaker-like) the Dictates of your Humanity, and your Socinian Compliances therewith, the Spirit of Holy Jesus. I conclude therefore, that the way of Salvation, or the design of Christianity as prescribed by you, is none other then the Errors of your own brain, the way of Death, the Soul and Heart of Papistical Quakerism, and is quite denied by the Lord Jesus, and by his blessed Testament. And now go your ways,

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ways, and imitate the Lord Jesus, and take the whole History of his life for your example, and walk in his steps, and be such as much as you can, yet without Faith in his Blood, first, yea, and if you stand not just before God through the imputation of his Righteousness, your imitating will be found no better then rebellion, because by that, instead of Faith in his Blood, you hope to obtain remission of Sins, thrusting him thereby from his Office, and Work, and setting your dauntless Righteousness up in his stead.

I come now to Your Conclusion First, in Page 298. *You press men to bewitch themselves to find (what which you call) the design of Christianity, accomplished in their hearts and lives.* so the best of Jew

Ans. Seeing that the Holiness that your erroneous Book hath exalted, is none other but *FLESHLY*, which we have *J.O.S.T.*; Yea, and again seeing you have set this in the Head of, and before the the Righteousness of Christ, it admonish my Reader to tremble at the Blasphemy of your Book, and account the whole design therein to be none other, but that of an enemy to the Son of God, and Salvation of the World: For that Holiness as I have shewed, is none other, but a Shadowish, Christless, Graceless Holiness, and your so exalting of it, *very Blasphemy*. You proceed saying, *Let us not cease our selves unfeigned, and substantial Godliness*. (Still meaning your Adamitish Holiness) *Let us study the Gospel in its dispensation, not only to believe, but also; and above ALL things, to do well.*

Ans. Herein still you manifest either ignorance of, or malice against the Doctrine of Faith, that Doctrine, which above all Doctrines, is the quintessence of the new Testament, because therein (and not Principally, as you feign, by doing well) is the Righteousness of God revealed, and that from *Faith to Faith*, not from *Faith to Work*, nor yet from *Work to Faith*.

Rom. 16. is Preached in all Nations for the obedience of *F A I T H*: Neither Works, the Law, the Dictates of Humanity, nor the first Principles of Morals, knowing what to do with the Righteousness of the Gospel, which is a Righteousness imputed by God, not wrought by us, is Righteousness *given*, not *earned*, a Righteousness *received* by believing, not that which floweth from our obedience to *Law*; a Righteousness which comes from God to us, not one that goeth from us to God. Besides, as I also have hinted before, the Apostle, and you are directly opposite. You cry, *above ALL things, DO well*: that is *Work* and *do the Law*; but he, *Above ALL* take the *SHIELD* of Faith, *wherein* are quenched *ALL* the fiery Darts of the Wicked, Eph. 6.

But

But you add, Page 300. *Let us do what hath us to convince our Atheists, that the Religion of the blessed Jesus, is no trick or device, and our want on and loose Christians, that it is no rational trifling & speculative Science.*

Ans. This you cannot do by your Moral Natural Principles of Humanity: For even some of your **BRAVE** Philosophers, whose Godliness you have so much applauded, were even then in the midst of their, and your **Karmas**, Atheistically ignorant of the Religion of Jesus. And as to the *loose* Christian, Christ neither hath need of, nor will he bless your *Blasphemous* opinions, nor *feigned* Godliness, but Real ungodliness, to make them Converts to his Faith and Grace, neither can it be expected it should, seeing you have not only dirty thoughts, but vilifying Words, and sayings of his Person, Work, and Righteousness. You have set your Works before his, Page 223. calling them *Substantial, Indispensible*, and *Real*; but coming to God by him, a thing is *Self Indifferent*, P. 7, 8, 9. You go on and say, *Let us declare that we are not heavy burdens on Christ's Righteousness*, by being imitators of it, Page 310. You cannot leave off to Contemn and Blaspheme the Son of God. Do you not yet know that the Righteousness of Christ, on which the sinner ought to rely for life, is such, as consisted in his standing to, and doing of the Law, without a Mediator? And would you be doing this? What know you not, that an Essential of the Righteousness he accomplished for Sinners when he was in the World is, *That he was Conceived by the Holy Ghost, Born without Sin*, did all things in the Power of, and Union with his own eternal God-head. And are you able thus to imitate him? Again, the Righteousness on which we ought to rely for life, is that which hath in it the *Merit of Blood*: *We are justified by his Blood, through Faith in his Blood*: Is this the Righteousness you would imitate? Farther, the Righteousness on which poor Sinners should rely, is that, for the sake of which, God forgiveth the Sins of him, that resteth by Faith thereupon. But would you be imitating of, or accomplishing such a Righteousness?

Rom. 5. 9.

Your Book Sir is begun in Ignorance, mannaged with Error, and ended in Blasphemy.

Now the God of Glory, if it may stand with his Charity, give you a sight of your Sins, against the Son of God, that you may as Saul, lie trembling, and being astonished cry out, to be justified, with the Righteousness of God, without the Law, even that which is by Faith of Jesus Christ, unto all, and upon all them that believe.

Many

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Many other gross Absurdities, which I have omitted in your whole Book, may (perhaps) be more thoroughly gathered up, when you shall have taken the opportunity to reply. In the mean time I shall content my self with this.

Behold the Lamb of God that taketh away the Sin of the world, Joh. 1. 29.

Even Jesus, who delivered us from the Wrath to come, 1 Thes. 1. 10.
Who when he had by himself purged our Sins, sat down on the Right Hand of the Majesty on High, Heb. 1. 3.

Christ dyed for our Sins, 1 Cor. 15. 1, 2, 3.

God hath made him to be Sin for us, 2 Cor. 5. 21.

Christ was made a Curse for us, Gal. 3. 13.

He bare our Sins in his own Body on the Tree, 1 Pet. 2. 24.

He loved us, and washed us from our Sins in his own Blood, Rev. 1. 5.

God for Christ's sake hath forgiven you, Eph. 4. 23.

We have Redemption through his Blood, even the forgiveness of our Sins, according to the riches of his Grace, Eph. 1. 7.

Now unto the King, Eternal, Immortal, Invisible, the only Wise God, be Honour, and Glory, for ever, and ever. Amen.

The Conclusion.

That my Reader may farther perceive that Mr. Fowler, even by the chief of the Articles of the Church of England, is adjudged Erronious; and besides the very Fundamentals of the Doctrine of Jesus Christ; and that in those very Principles that are the main (I say,) and that most immediately concern Christ, Faith, and Salvation, will be evident to them that compare his Delign of Christianity, with these Articles hereunder Recited.

The Articles concerning Free-will.

THe condition of Man after the fall of Adam, is such, that he cannot turn, and prepare himself, by his own Natural strength, and good Works, to Faith, and calling upon God: Wherefore we have

by Faith in Jesus Christ.

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no power to do good Works, pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will; and working with us when we have that good will.

[The Article concerning justification.]

WE are accounted Righteous before God, *ONELY* for the Merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own Works, or Deservings: Wherefore that we are justified by Faith *ONELY*, is a most wholesome Doctrine, and full of Comfort, &c.

[The Article of Works before justification.]

Works done before the Grace of Christ, and the inspiration of his Spirit, are not pleasant to God, for as much as they spring not of Faith in Jesus Christ, or deserve Grace of Congruity: Yea, rather for that they are not done as God hath willed, and commanded them to be done, we doubt not but they have the *NATURE* of Sin.

These Articles, because they respect the points in controversy betwixt Mr. Fowler, and my self, and because they be also Fundamental truths of the Christian Religion (as I do heartily believe) let all Men know that I quarrel not with him, about things wherein I dissent from the Church of England, but do contend for the truth continued, even in these very Articles of theirs, from which he hath so deeply revolted, that he clasheth with every one of them, as may farther be shewn when he shall take heart to reply.

But to wind up this unpleasant Scribble, I shall have done when I have farther shewed, how he joyneth with Papist, and Quaker, against these wholesome, and Fundamental Articles.

Mr. Fowler's Doctrine compared with
Campion the Jesuite, upon that question whether Faith
only Justifieth: saith *Campion*,

Q

1. *Campion*.

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1. Campian.

We (Papists) say, that as Grace is put into us in Justification, so also our Righteousness is enlarged through Good Works, and is inherent in us; therefore it is not true that God doth Justify by Faith *ONLY*.

Fowler Pag. 221.

Justifying Faith is such a belief of the truth of the Gospel as includeth a sincere resolution of obedience unto all its Precepts; and that it justifieth *AS* it doth *SO*: In short, is it possible that Faith in Christ's Blood, for the forgiveness of Sin, should be the only all which justifieth a Sinner?

2. Campian.

So that Faith is urged, but not Faith *ONLY*; again, by Faith is meant all Christianity, and the whole Religion of Christians.

Fowler, Pag. 222.

For surely the Faith which intaileth the Sinner to so high a Privilege, as that of justification, must needs be such as complyeth with all the purposes of Christ's coming into the World; especially with his grand purpose, as Lord, and that it is no less necessary that it should justify as it doth this.

3. Campian.

Though Works void of Christ are nothing; yet through Grace they serve to Justification.

Fowler, Pag. 225, 226.

Of the Imputation of Christ's Righteousness, this is the true Explication; It consisteth in dealing with sincerely Righteous Persons: as if they were perfectly so, for the sake and upon the account of Christ's Righteousness: The grand intent of the Gospel being to make us partakers of an inward real Righteousness; and it being a Secondary one, that we should be accepted, and rewarded, as if we were completely Righteous.

4. Campian.

Speaking of Faith, Hope, and Charity; he confesseth, that Faith in Nature is before them, but it doth not Justify before they come.

Fowler, Pag. 223.

What pretence can there be for thinking that Faith is the condition, or Instrument of Justification, as it complyeth with only the Precept of relying on Christ's Merits, for the obtaining of it: especially

especially when it is no less manifest than the Sun at Noon Day, Pag. 284.
that obedience to the other Precepts, or Works of Love, must go before obedience to this.

5. *Campion.*

I deny (that Faith **ONLY** doth Justifie) for you have not in all the Word of God, that Faith **ONLY** doth Justifie.

Fowler, Pag. 225.

And for my part, I must confess, that I would not willingly be he that should undertake to Encounter one of the Champions of that foul Cause, with the Admission of this Principle, That Faith Justifieth, onely as it apprehendeth (resteth or relyeth on, Pag. 224.) the Merits, and Righteousness of Jesus Christ, I must certainly have great luck, or my Adversary but little Cunning, if I were not forced to repent me of such an engagement.

6. *Campion.*

Abraham being a Just Man, was made more Just by a living Faith.

Fowler, Pag. 283.

He onely is a true Child of Abraham, who in the Purity of the Heart obeyeth those substantial Laws, that are imposed by God, upon him.

7. *Campion.*

I say that Charity and good Work, are not excluded (in the causes of true Justification.)

Fowler, Pag. 215.

For we have shewn, not onely that Reformation from the practice, and purification of Heart from the liking of Sin, are as plainly as can be asserted in the Gospel, to be absolutely necessary to give Men a right to the Promises of it, but also that its great Salvation doth even consist in it.

Mr. Fowler's Doctrine compared with William Pen the Quaker.

1. Pen's Sandy Foundation, Pag. 19.

Life and Salvation is to them that follow Christ the Light, in all his Righteousness, which every man comes onely to experience,

A Defence of the Doctrine of justification

rience, as he walks in a holy Subjection to that measure of Light and Grace, wherewith the fullness hath inlightened him.

Fowler, Pag. 8.

That is, those which are of an indispensable, and Eternal Obligation, which were first written in mens hearts, and Originally Dictates of Humane Nature.

2. Pen, Pag. 32.

I really confess that Jesus Christ fulfilled the Father's Will; and offered up a most satisfactory Sacrifice, but not to pay God, or help him to save Men.

Fowler, Pag. 85.

Christ was set forth to be a Propitiatory Sacrifice for Sin; I will not say that his Father (who is perfectly sui Puris) might be put by this means into a Capacity of forgiving it.

3. Pen, Pag. 16.

God's Remission is grounded on Man's Repentance, no that it's impossible for God to pardon without a Plenary Satisfaction.

Fowler, Pag. 84.

There are many that do not question but that God could have pardoned Sin, without any other satisfaction, then the Repentance of the Sinner, &c.

4. Pen, Pag. 27.

Justification doth not go before, but is subsequential to the Mortification of Lusts.

Fowler, Pag. 14, 15.

This Blessing of making Men Holy, was so much the design of Christ's coming, that he had his very Name from it: Observe the Words; He shall save his People from their Sins; not from the punishment of them, &c. And that is the Primary sence of them which is most plainly expressed in them; That he shall save his People from the punishment of Sin, is a true sence too; but it is Secondary, and implied onely, as this latter is the never failing, and necessary consequence of the former Salvation.

5. Pen, Pag. 25.

Since therefore there can be no admittance had, without performing that Righteous Will, and doing those Holy, and Perfect sayings; Alas! to what value will an imputative Righteousness amount? &c.

Fowler,

Fowler, Pag. 16.

Christ shall bring in an inward substantial, and everlasting Righteousness, and by abrogating the outward (Ceremonial) and establishing **ONELY** this Righteousness, he should enlarge the Jewish Church, an accession of the Gentiles, being by that means made unto it.

6. Pen, Pag. 24, 25.

Since God hath prescribed an inoffensive life, as that which only can give acceptance with him; and on the contrary hath determined not to justify the Wicked, &c. Will not the abomination appear greatest of all, when God shall be found Condemning the just, on purpose to justify the wicked; and that he is thereto compelled, or else no Salvation? which is the tendency of their Doctrine, who imagine the Righteous, and merciful God, to condemn and punish his righteous Son, that he being sanctified for our Sins, we might be justified (while unsatisfied) by the imputation of his perfect Righteousness. O why should this horrible thing be contended for by Christians!

Fowler, Pag. 119.

If it were possible (as it hath been proved it is not) that a Wicked Man should have God's pardon, it would not make him cease to be miserable.

Fowler, Pag. 120.

Were it possible that Christ's Righteousness could be imputed to an unrighteous man, I dare boldly affirm it would signify as little to his happiness, as would a Gorgeous and Splendid Garment, to one that is almost starved with Hunger, or that lieth racked by the torturing Diseases of the Stone, or Cholick.

Fowler, Pag. 130.

To justify a Wicked man, while he continueth so, if it were possible for God to do it, would far more disparage his Justice, and Holiness, then advance his Grace and Kindness.

7. Pen, Pag. 26.

Unless we be doers of the Law, which Christ came not to destroy, but as our example to fulfil, we can never be justified before God.

Fowler, Pag. 296.

It is impossible we should not have the design of Christianity accomplished in us, and therefore that we should be destitute of the power of it; if we make our Saviours most excellent Life, the pattern of our lives. Those that sincerely, and industriously endeavour to imitate the Holy

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Holy Jesus in his Spirit and Actions, can never be ignorant what it is to be truly Christians, nor can they fail to be so.

8. Pen, Pag. 26.

Nor let any fancy that Christ hath so fulfilled it for them, as to exclude their obedience, from being exquiesite to their acceptance, but only as their pattern.

Fowler, Pag. 148.

This Son of God taught Men their Duty, by his own example; and did himself perform among them, what he required of them. Now that he should tread before us EVERY step of that way, which he hath told us leadeth to Eternal Happiness, and commend those Duties which are most ungrateful to our corrupt inclinations, by his own practice; our having so brave an example is no small encouragement, to a cheerful performance of all that is commanded.

Understand thou what thou Readest.



The End.

Reader, thou art desired to mend these Errataes with thy Pen, and to bear with some mis-pointings that have hapned by reason of the Authors absence from the Press.

PAGE 1. line 2. read, *and that in it, &c.* p. 3. l. 15. r. no. p. 5. l. 39. r. *Sinless.* p. 6. l. 36. r. *but.* p. 8. l. 24. leave out, was. p. 9. l. 28. r. *then.* p. 11. l. 35. r. *why said you not such.* p. 12. l. 24. after *Exact,* r. *it.* l. 13. *more.* p. 13. l. 3. for *Laws* r. *Law.* p. 17. l. 10. after *and,* r. *equal* to. p. 22. l. 25. after *Faith,* make this, r. p. 23. l. 6. after *is,* r. *your* p. 24. l. 3. for *last,* r. *best.* p. 27. l. 2. for *to,* r. *in.* l. 9. add, *or.* p. 29. l. 7. for *dispensible,* r. *indispensible.* l. 15. add, *in his.* l. 22. add, *do,* p. 32. l. 4. for *Son,* r. *Soul.* p. 34. l. 2. for *here,* r. *hence.* p. 35. l. 1. after *of,* r. *that for.* l. 13. for *Sin,* r. *he.* l. 26. leave out, *also.* p. 36. l. 3. for *must,* r. *might.* p. 37. l. 37. for *for,* r. *but.* p. 38. l. 9. for *13.* r. *3.* p. 39. l. 8. after *which,* r. *it.* p. 40. l. 22. for *cited,* r. *cited.* p. 44. l. 22. leave out, *or not.* p. 56. l. 19. for *seated,* r. *seared.* p. 60. l. 2. leave out, *or.* p. 66. l. 35. r. *reconcilable.* p. 69. l. 33. for *our,* r. *your.* p. 74. l. 1. r. *Impiansed.* p. 78. l. 17. leave out *for.* l. 20. r. *at all.* p. 87. l. 18. r. *advantages of others.* p. 91. l. 32. r. *especially.* p. 100. l. 28. r. *ungodlily.* p. 107. l. 34. r. *consent.*

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